

Kṛṣṇa, the lord of Wisdom, and Arjuna, the wielder of the bow.

॥ श्रीमद्भगवद्गीता ॥

The Holy Gītā

Text, with an English Translation

by

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Introduction

The Bhagavadgītā needs no introduction. Of all the Hindu religious works it is the most widely read one. Though it is full of numerous philosophical concepts, its chief value consists in its being a practical guide to one's conduct. It serves a twofold purpose: it is a source of solace to the distressed, and it points out a general course of behaviour to all. Men in their enthusiasm for the best and the highest, often have their eyes dazzled by the glare of the illustrious goal, and they fail to see the first steps that lead to the goal. The Gītā, therefore, undertakes to teach men what is their primary concern. This it does in a firm, authoritative manner. The confidence with which the Gītā teaching is uttered inspires faith and courage in men. It is for these reasons that the Gītā is so highly revered both by the scholar and the layman.

The Gītā is usually called an ethical work. Tilak calls it, The Hindu Philosophy of ‹Life,› Ethics (and Religion). But this is true in a general sense only. The Gītā may be regarded as an ethical work, but it is not a work on ethics. It does not discuss the principles by which one is to decide what is right and what is wrong. More than saying how the righteousness or otherwise of an act should be decided, it states or insists that ‹once the righteousness of an act is decided› one should take to the performance of the act. For knowing what is right, i.e., what one's duty is, it directs one to the S'āstras (तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ । -XVI, 24). But knowing what on's duty is, one should never shirk it. This is the teaching of the Gītā. Thus the Gītā is not a work on ethics It is rather an exhortation to do one's duty. We may say the Gītā commences its work after ethics has finished its. After ethics has taught a man to decide the right and the wrong, the Gītā urges him to execute what is decided to be righteous. The work of ethics is thus somewhat like that of a Legislative Assembly, viz., to fix what is right or lawful and what wrong or unlawful, whereas the work of the Gītā is like that of an Executive Council which urges men to practise those laws. To use Sanskrit terms

of Politics, ethics is a धीसचिव (a counsellor), while the Gitā is a कर्मसचिव (an executive minister). The Gitā mav, therefore, be regarded at the most as complementary to the science of Ethics.

The main problem of the Gītā is, however, an ethical one. The Gitā originates from the question: What is better, to vindicate one's rights through violence, or to be kind and forgiving. Thus it has to deal with the question whether a certain act is good or not. But the treatment of this problem in the Gitā is not a very methodical one. From the consideration of the particular instance whether the battle at hand was good and therefore to be executed, or whether it was evil and therefore to be renounced, the discussion is shifted to and centred round the general proposition, whether acts are to be performed or to be renounced. Arjuna's confusion whether war is good or bad, can easily demand a discussion of the ethical principles to decide the right and the wrong. But the Gitā does not give such a discussion If removes Arjuna's hesitation by pointing out the manner in which the battle, and for that any act of duty, should be performed so that no sin may accrue to the performer of the act. That is why the Gitā is not strictly an ethical work.

Of many questions connected with the study of the Gitā the one regarding the teaching of the Giiā is the most prominent one. Opinions have differed on the point from very early times. Three theories are prominent among others. S'aṅkarāchārya and his followers hold that the Gitā teaches Jñānayoga or Saṁnyāsa, i.e., the Path of Renunciation. Rāmānujāch̄rya and several others think that it teaches Bhaktiyoga or Devotion. Tilak and most modern scholars (as well as some ancient commentators preceding S'aṅkara) believe that it teaches Karmyoga or the Path of Actions, or better still Jñānakarmasumucchaya i.e. the Path of Actions combined with Knowledge. It has been said that some of these theories are the result of sectarian fanaticism. But one thing may be remembered that the Gitā itself bestows high praise on each of Jñāna, Bhakti, and Karman (also Yoga) at one place or another. Thus Git̄, IV,33 says that all acts are comprehended in knowledge: (सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥); IV, 38 says, There is nothing so sacred as knowledge, and III, 17 that a Jñānin has no duty to perform (... तस्य कार्यं न विद्यते ॥). Sometimes Bhakti is praised in equally high terms, e.g. at IX, 34 (मन्मना भव मद्भक्तः ...), at XII, 16 (सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥), or at XVIII, 66 (सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।). Acts are similarly praised at several

places. III, 8 says, Do you perform acts: action is better than no action, X, 2 says that Karmayoga is better than Saṁnyāsa, XVIII, 11 says that it is not possible for a man to give up all acts, and so on. Sometimes meditation (Dhyānayoga) is praised as supreme, e.g. at V, 46.

From all these references it will apear that there is some ground for the various beliefs regarding the teaching of the Gītā to grow up. It seems that we find in the Gīta something like what Max Müller termed Henotheism (a tendency to praise as supreme the deity in hand) in the Ṛgveda. The Gītā evinces a tendency to regard all paths as equally good for the achievement of the goal (namely Mokṣa), and so speaks of each as the best. But, one may object, What, then, of the repeated plea for the performance of actions in the Gītā ? To this the reply is, in spite of the above tendency the Gītā shows a preference for Karmayoga or the Path of Actions. This is not inconsistent in the least. To continue the above parallelism, just as in the Ṛgveda, in spite of the tendency noted above, the most popular god of the Seers is Indra, so in spite of the undogmatic attitude mentioned before, the author of the Gītā shows a preference for Karmayoga. But this is not to be taken to imply that other modes of life are condemned in the Gītā as will be seen from the following discussion.

Though there are various views regarding the teaching of the Gītā, the main controversy has been carried on between कर्मयोग or ज्ञानकर्मसमुच्चय (or better still, ज्ञानकर्मभक्तिसमुच्चय) and ज्ञानयोग. The context of the Gītā shows that it was recited for removing Arjuna's hesitation and for urging him to activity. And we find that in the end Arjuna is ready to fight. These beginning and the end (Upakrama and Upasaṁhāra) force on us the conclusion that the Gītā should preach activity or Karmayoga. It was this consideration that led Tilak to formulate the theory that the Gītā teaches (ज्ञानमूलक, भक्तिप्रधान) कर्मयोग. Most modern scholars accept this view. Almost an identical theory, that of ज्ञानकर्मसमुच्चय, existed before S'aṅkara who refutes it in his Bhāṣya on the Gītā, and tries to show that the Gītā teaches Jñānayoga or Saṁnyāsa.

First of all it must be conceded by all that there is no doubt that the Gīt asks Arjuna to do battle, that according to the Gītā the best course to be adapted by Arjuna is to be active and to fight. It should also be be taken as implied that the performance of this act, which is dharma, should not stand in Arjuna's way to Mokṣa, but

on the other hand, should be a step to it. But the force of the contextual argument is exhausted here. And it is one thing to say that the Gītā asks Arjuna to do battle at a certain moment, or that the Gītā regards Karmayoga as an independent path to liberation, and quite another to say that the Gītā holds that under no circumstances should acts be given up, or that it rejects the Jñānamarga. If these latter conclusions are at all to be accepted, they should be accepted on the evidence of the statements within the Gītā itself, i.e., on textual evidence and not on a contextual consideration. It is necessary for this purpose to examine the general statements that the Gītā makes about Karman on the one hand, and about Jñāna (as also Bhakti and Yoga) on the other.

Regarding Karman the following passages may be considered: III, 5, 7, 8, 16, 19, 20, 25; IV, 15, V, 2; XVIII, 3-7, 48. Of these III, 5 (नहि कश्चित्क्षणमपि...) and III. 8 (नियत कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः। शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥) base their argument on the instinct in men to be active and to live. This is good for Arjuna who has not yet controlled his mind or nature, but it is not a very sound argument in general. For, if it is difficult for one to give up acts, or if certain acts can hardly be given up, it does not mean one should not make efforts to give up as many acts as possible if they are worth abandoning. III, 7 (यस्त्विन्द्रियाणि मनसा...) says that one who acts disinterestedly deserves praise. But it does not say that one following Jñānayoga deserves condemnation. III, 16 (एवं प्रवर्तितं चक्रम्...) is definite that one should put one's shoulder to the world-wheel by performing acts. But it does not preclude the possibility of this obligation being over at a certain stage, especially in view of the next verse (यस्त्वात्मरतिः...) which says that one who is above desires has no duty to perform. It could be said that a man like Arjuna will be sinning if he does not contribute his quota to this world-sustenance, but after he has done so he could be regarded fit for renouncing activity. III, 19b (तस्मादसक्तः...। असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥) is a fine verse in support of Karmayoga. It says that one attains the highest abode (i e. Mokṣa through acts. Thus it establishes Karmayoga as an independent path leading to emancipation. The next verse, v. 20 (कर्मणैव हि संसिद्धिमास्थिता जनकादयः। लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥) is still clearer. It cites the example of Janaka and says that men attained Mokṣa through Karman itself. This not only puts forth the independent character of Karmayoga as a path to salvation (this is done by

III, 3, लोकेऽस्मिन्द्विविधा निष्ठा ..., also), but by citing the example of Janaka it embodies the implication that even the enlightened (Jñānins) may carry on activity. What is implicit here is made clearer in vv. 22 ff. by citing S'rīKṛṣṇa's own example (न मे पार्थास्ति...), and expressly stated as such in vv. 25 and 26 (कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ and ...जोषयेत् सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥) which say that the wise, Vidvān, should perform acts. One has to admit from these statements (vv. 20, 22, 25, 26) that according to the Gītā actions are not incompatible with knowledge. IV, 15 (एवं ज्ञात्वा...) saying that ancient men seeking Mokṣa performed acts, expresses the view that Karmayoga is a path to salvation. Vv. 20-26 of Ch. III also put forth before the enlightened the plea of Lokasaṁgraha or being a guide to men.

V, 2 (...तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते) says that of renunciation and performance of acts performance is commendable. But this cannot be made much of, because just after one verse it is said that Sāṁkhya (i. e., Jñānayoga) and Karmayoga are really but one (V, 4, सांख्ययोगौ पृथग्...,) and secondly because the reason why Karmayoga is said to be better than Saṁnyāsa is given in this very place, ver. 6, which says that Saṁnyāsa is difficult to accomplish (V, 6 संन्यासस्तु महाबाहो...). Now if of two things one is said to be inferior simply because it is difficult to accomplish, it is clear that no inferiority regarding its ultimate value or merit is meant.

XVIII, 3-7 (त्याज्यं दोषवदित्येके...) mainly speaks of the acts of sacrificing, charity, and austerities. Ver. 5 (यज्ञदानतपःकर्म...) says that these are not to be abandoned. But the latter half of the verse (...पावनानि मनीषिणाम् ॥) seems to give only purificatory value to these works, as is done by the S'aṅkaraites. However, vv. 6 and 7 are more explicit. Ver. 7 (नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।...) says that it is not proper to give up acts fixed as one's duty (these may be either what are known as the Nityakarmans, daily duties, or duty in general). It must be said that this is a very clear statement against Saṁnyāsa. The circumstance which undermines its force is this that the verse is meant to describe the Tāmasa type of Tyāga or abandonment. If one abandons one's duty through ignorance, it is a wretched abadonment. This will mean that one should never give up duty through ignorance, but it may imply that giving up acts consciously for taking to Saṁnyāsa is not to be regarded on par with the former.

XVIII, 48 (सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।...) says that the act to which one is prone by one's very nature should not be abandoned even if there is something questionable about it. But here also there is nothing to preclude a time-limit for this recommendation. It may be said that these so called possible implications suggested in most cases are but idle reasonings deliberately put forth to tone down the Gitā statements several of which are quite clear. But I have followed this procedure just to show that many statements are not so definite as one may be tempted to regard them.

Now may be considered the statements about Jñāna or Jñānayoga. Apart from their positive function of bringing out the view of the Gitā about Jñāna or Saṁnyāsa, they have a negative function to perform, namely, to modify the statements about Karman. These passages are as under: II, 46,49, III, 1,3,17,18, IV, 33,36,39, V, 2,6, XII, 16,19, XIII,24.

II, 46 (यावानर्थ उदपाने...) primarily refers to Vedic ritualism. A Jñānin has no use for this. But it does not say that he has no use for other acts. However, if the Jñānin is to abandon Vedic rites, it may be assumed that he can as well leave off other acts. II, 49 (दूरेण ह्यवरं कर्म...) gives prominence to Buddhi. But as this is the Samatvabuddhi, that is, the attitude of the doer, (and not Jñāna), it cannot be said that the Gitā here prefers Jñāna to Karman.

III, 17-18 (यस्त्वात्मरतिरेव स्यात्...तस्य कार्यं न विद्यते॥ नैव तस्य कृतेनार्थः...) are perhaps the strongest support for the doctrine of renunciation, Saṁnyāsa. The following verse, however, says, 'Therefore, do you act disinterestedly.' This is a little confounding. After saying, A Jñānin has no duty. how could one say, 'Therefore, do you act'? If it is said, it could only mean. 'A Jñānin has no duty to perform, but you are not one, so you must act.' If such a meaning of ver. 19 is accepted, vv. 17 and 18 could be understood as favouring Saṁnyāsa. There is another and a better way of explaining ver. 19 (especially the word, tasmāt) in the context. Vv. 17-18 may be regarded as a side remark, as parenthetical, and 19 may be connected with ver. 16. The meaning, then, will be, 'One who does not keep the world-wheel revolving (through one's activities), is a sinner (16). Therefore, (O Arjuna,) perform acts disinterestedly (19a).' Vv. 17-18 as a parenthetical remark are but a warning that an ordinary man is a sinner if he does not act, but that this does not apply to a man who has no other interest but the Self, such a one

has no duty to perform. The word तु, 'but', in ver. 17 (यस्तु...) supports this interpretation. ⟨Tilak's attempt to take vv. 17, 18 and 19 as forming one group and to explain them in a different way is altogether unsatisfactory.⟩ Therefore, it is difficult not to admit that the Gītā, here, accepts the Saṁnyāsa view that one interested in the Self alone has no duty to perform, unless vv. 17-18 be treated as mere interpolations.

IV, 33 (सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥) says that all acts have their culmination in knowledge, which will mean that knowledge is the end of all acts. This will imply that acts are useful so far as they bring about knowledge-a view not unacceptable to the advocate of Saṁnyāsa. IV, 36-38 (सर्वं ज्ञानप्लवेनैव......,......ज्ञानाग्निः..., न हि ज्ञानेन सदृशम्...) eulogize Jñāna, but there is nothing in them to recommend renunciation. IV, 39 (ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥) says that one attains Peace ⟨i.e., Moksa⟩ immediately after getting knowledge. But this does not necessarily imply that nothing but knowledge leads to Mokṣa (ज्ञानादृते न मोक्षः). XII, 16 and XIV, 25 though describing a devotee and a man transcending the ⟨three⟩ Guṇas ⟨Guṇātita⟩ respectively, speak of these as abandoning all acts (सर्वारम्भपरित्यागी). XII. 19 describes a devotee as one without a dwelling place (अनिकेतः). Stray as these epithets are they indicate that a devotee or a guṇa-transcending man was found doing no acts.

These passages show that the Gītā is not behind in praising knowledge, that it says that a Jñānin has no duty to perform. However, it never gives a direct advice to renounce acts and turn a recluse, as it does to carry on activity. And there should be little wonder if it does not do so. It has been recited for the purpose of impelling Arjuna to activity. So even if the eulogy of Jñāna were to be altogether absent here, it would be little surprising.

From this evidence it may be possible for us to arrive at a conclusion in the Karma-Jñāna controversy, and this is what it may be. The Gītā admits Karmayoga or the Path of Actions as an independent path leading to Mokṣa ⟨III,20; IV, 15; III 3, etc.,⟩ and likes that even a Jñānin should continue to act. But even the most enthusiastic advocate of Karmayoga should be satisfied with this. That the Gītā regards Karmayoga to be the only path leading to Mokṣa, that it regards it to be really superior to Jñānayoga, that it discards Jñānayoga, or is

against Jñānayoga, that it says or thinks that it will be a sin for all, even the Jñānin, not to take to actions (Karmayoga)–is more than can be proved from the text of the Gitā. That the Gitā admits Jñānyoga as a Niṣthā or course of life (II, 31, III, 3, V, 2 etc.) clearly proves that the Gitā is not against Jñānayoga. For this admission means that some persons reach Mokṣa by following Jañānyoga. And if some do reach Mokṣa through Jñānayoga, the Gitā cannot legitimately ask *all* to necessarily accept the path of actions. It may at the most recommend the latter to men for certain merits that it may have. In short, the Gitā prefers Karmayoga and repeatedly urges men to take to it, because it is an easier path and so better suited to men, but it does not condemn those who should accept Jñānayoga. Personally I feel that throughout the Gitā S'rīKṛṣṇa seems to be coaxing Arjuna as an elderly man does a child. He seems to get irritated at Arjuna's arguments (vide, प्रहसन्निव भारत...प्रज्ञावादांश्च भाषसे–II, 10-11). He is not ready as it were to argue with him. He thinks, Arjuna does not know his capacity and wants to adapt means which are none his business–which are beyond his reach. He wants to tell Arjuna, 'I say this Karmayoga is best: Katmyoga and Jñānayoga are one and the same. Do as I ask you to do.'

We have noted above the express views of the Gītā on Karman and Jñāna. But some of these deserve further consideration, so a little discussion of them will not be out of place.

It has deen said that the Gitā regards Karmayoga as an independent path to Mokṣa. Now one may inquire: Does this mean that the performance of acts, be it a disinterested one, alone, unaided by knowledge at any stage, leads to Mokṣa, or that the co-operation of Jñāna in the sense of the knowledge of the Self (and not mere Samatva-buddhi or equanimity of the mind, which is certainly to accompany actions) is also an essential factor in it? None, except a Mīmāṁsist, will say that Karman alone, unconnected with knowledge in any stage, brings Mokṣa. The Gitā does not say anything expressly on the point. The words कर्मणैव in कर्मणैव हि संसिद्धिमास्थिता जनकादयः (III, 20), have an appearance of favouring the view that acts alone lead to Mokṣa, but as the person attaining Mokṣa through action itself is Janaka who is well-known as an enlightened being, one cannot be sure that knowledge does not render any help in achieving the goal. From IV, 33,38 which say that knowledge arises through acts, the Gitā seems to accept the co-operation, at least the co-existence, of knowledge with acts in bringing Mokṣa. So the latter alternative,

viz., knowledge co-operates with acts in bringing about Mokṣa should be accepted as the correct (and also the Gītā) view. This leads one to another question. If knowledge is to accompany acts, is the Karmayogin to make special efforts for attaining this knowledge, or does the knowledge arise in him gradually through the very performance of disinterested acts? Here, too, the Gītā does not say anything directly. But the mention of Karmayoga as an independent path to Mokṣa, and the frequent assertion, Let one perform acts and one wonld reach the goal, should imply the latter as the view of the Gītā. The Gītā seems to say to one, Don't you worry about knowledge or even salvation, do you perform acts disinterestedly, and knowledge and salvation will take care of themselves–they will follow acts as a consequence. A corroboration of this is found in IV, 33 which says that all acts culminate into knowledge (सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥), and better still in IV, 38b which says that one who has accomplished Karmayoga has the rise of knowledge in him in course of time (तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति।). Thus the Gītā seems to believe that knowledge is a natural consequence of acts. But strangely enough the Gītā, at the same time, seems to accept also the first alternative, namely, one, while engaged in acts, should specially exert oneself for achieving knowledge. Thus IV, 30 says, 'You are to attain knowledge through inquiries by revering and serving the enlightened,' (तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया). As both these views occur side by side, the only legitimate conclusion should be that the Gītā believes knowledge to naturally follow acts, but permits that, if one is so inclined, one may attain it by special efforts while performing acts.

One may further inquire: if knowledge is to accompany acts, what is it that is ultimately responsible for Mokṣa, is it knowledge alone, or knowledge and acts combined togethet? (The third possible alternative, or is it Karman alone, has been already considered). No direct answer to this is found in the Gītā. So the question may be considered from a rational point of view. The second alternative, namely, knowledge and acts jointly bring Mokṣa, does not stand to reason. Karman and Jñāna are entities so different in nature that both cannot be a cause for one homogeneous result like Mokṣa. So the first alternative that ultimately it is knowledge that brings Mokṣa has to be accepted. This also shows that the Gītā is nothing but rational if it accepts Jñānayoga as a path leading to Mokṣa. For,

Jñāna being the ultimate factor, the question whether one should perform acts, or should abandon them, becomes a subordinate one. Or it may rather imply that one may abandon all activity and concentrate on achieving knowledge (which is nothing but the teaching of Jñānayoga). Karmayoga on such an acceptance naturally loses some of its importance. It is on such a consideration that the advocates of Jñānamārga or Saṁnyāsa relegate acts to a subordinate position, attributing to them only a purificatory value.

It is interesting to consider here what the Gītā has to say on this point, namely, the function of acts. Holding Karmayoga to be an independent path to Mokṣa, the Gītā cannot consistently hold that acts have only purificatory value. However, the Gītā seems to accept the view that acts have purificatory power. We may note two verses of the Gītā in this connection (...योगिनः कर्म कुर्वन्ति सङ्ग त्यक्त्वात्मशुद्धये–V,II, and यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्–XVIII,5). The improvement that the Gītā makes on this is that acts have not only purificatory power but they also lead to Mokṣa.

Accepting that the Gītā implies that acts lead to Mokṣa through knowledge as their natural consequence, it becomes easy to understand the attitude of the Gītā to Karmayoga and Jñānayoga. Both agree that knowledge brings final release. The only difference between them is on the point how knowledge is to be acquired. Karmayoga holds that performance of disinterested acts will bring about knowledge, whereas Jñānayoga says that one should abandon all acts, and concentrate only on certain means to knowledge such as an inward gaze into the Self, the study of the Self, pondering over it, and deep meditation on it (दर्शन, श्रवण, मनन and निदिध्यासन). Some seem to think that the path of knowledge and renunciation requires men to give up all activity and be idle like a python. But renunciation certainly does not mean such a state of inactivity. It means cessation of worldly activities, most of the physical activities, but it does not mean cessation from activities like study, meditation and the like. The follower of Jñānamārga, abandoning worldly activities is to take to the above activities which will give rise to knowledge in him. Thus Karmayoga and Jñānayoga are but two methods of acquiring knowledge which immediately brings Mokṣa. If Karmans bring knowledge, as the Gītā seems to hold, there is little wonder that the Gītā preaches activity and regards Karmayoga as an independent path to Mokṣa. For, knowledge itself is Mokṣa in a way.

Knowledge which is said to bring Mokṣa, is not a mere knowing of the unity of the Self with the universal Principle which is the essence of everything, but it is *feeling* this unity. And to feel oneself one with the outer world is Mokṣa, release from the cycle of birth and death. It may be noted that in this sense acts themselves may be said to bring Mokṣa, for knowledge here loses its independent character and becomes identical with Mokṣa.

Again, if such a relation of acts and knowledge (namely, acts produce knowledge which brings Mokṣa) is meant by the ancient theory of ज्ञानकर्मसमुच्चय, and by the modern one that the Gītā gives a beautiful blending or synthesis of Jñāna, Karman (and Bhakti), this view regarding the teaching of the Gītā should be understood as correct. But if them, imply by the advocates of these theories, as they mostly seem to do either through their silence or by express statements, that the Gītā, in as much as it teaches a समुच्चय or synthesis of Jñāna and Karman (and Bhakti), does not accept Jñānayoga (or Bhaktiyoga) as another path to Mokṣa, they, I believe, are wrong. Perhaps the advocates of these theories may not mean such a thing. They should note that this is the impression which they generally create by their —deliberate, I should say-silence on the position of Jñānayoga in the Gītā.

Now may be considered another point of view put forth by the Gītā. The Gītā regards Karman not incompatible with Jñāna. It likes the Jñānin to continue activity, and cites the examples of Janaka and S'rīKṛṣṇa. Some Upaniṣadic passages seem to regard the two as incompatible (see, यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति......यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत्...बृह०, ४, ५, २५) S'aṅkara also says that acts are inconsistent with knowledge (Bhāṣya on गीता, III, 1). Rationally also it seems difficult to conceive how there could be any *volitional* activity in a man who sees and feels but one principle in all things around him, who has nothing to achieve, and so to whom all activity ceases to have a meaning. I confess my inability to opine on these views vertically opposed to each other. Even if activity be regarded possible in a Jñānin it seems improper to me to lay down - to make a Vidhi - that he should carry on activity. The only ground on which a Jñānin could be asked to perform acts is the plea of Lokasaṁgraha, i.e , setting an example to men, which the Gītā puts forth (लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ III, 20, and ff.).

This plea seems to be very weak to me. How much will an example serve the ordinary men of the world who have little inclination to benefit thereby? For taking a lesson from exemplary behaviour one requires an inherent aptitude. No example avails him who has not this. Again, the cessation of activity on one's part will be mostly a gradual, slow process. So for a long time before the man has almost ceased to be active, he should be behaving in an exemplary way. This should be taken as sufficient for Lokasaṁgraha. One should remember that even a perfected being cannot much redress the sufferings of men even if he continues to be active till death. If one were to free oneself from the misery of the world, it could be done by one's own exertion. उद्धरेदात्मनात्मानम्, one should lift oneself up by one's self, is literally true. Hence to ask a perfected being to continue activity for Lokasaṁgraha seems to be a bad bargain to me, in the words of the poet, अल्पस्य हेतोर्बहु हातुमिच्छा.

The plea that one should continue activity because acts are innate in man, and so cannot be avoided, is still weaker. We actually see that though all activities (including breathing, eating etc.) cannot be abandoned, a large number of them can be, and often is, avoided. Those acts which are instinctive in man cannot be avoided, and a Jñānin need not stop them forcibly. But other volitional acts can be stopped, and may be desired to be stopped.

Sometimes it is argued that a Jñānin has no interest either in performing acts or in not performing them (III, 18), he is indifferent to both, why should, then, one insist on his inactivity, (मम नास्ति कृतेनार्थो नाकृतेनेह कश्चन। यथाप्राप्तेन तिष्ठामि-) ह्यकर्मणि क आग्रहः (योगवा० VI,199,4)? But this argument can be reverted to the objector with equal force. One could say with equal justification, Why should you insist on his activity? If the Jñānin felt inclined to act, he might do so, if not, he might not do so. Thus one may recommend the Jñānin to act, but cannot bid him act.

A question though not discussed in the Gitā, but arising from its teaching may be considered here. The Gitā teaches not only the performance of ordinary acts, but advises the execution of horrid war. Thoughtful men have now begun to think that war is a barbarious institution, and that in the ideal state of society it will have no place at all. In other words, we look upon war, may it be for rightful purposes, as an evil thing. How, then, can the Gitā, which

aims at pointing out the right course of conduct to men, preach fighting ? Does it mean that the Gītā regards the slaughter of humanity for rightful causes, better than forgiveness and non-violence? Such an implication will be against our sense of right and wrong. However, The Gītā's preaching of war in preference to forgiveness and non-violence, can be justified in the following way. If a man has the magnanimity of heart to forgive, without any pinch, an outrageous act as that committed against the Pāṇḍavas, nothing would be so good as to forgive the offender and practise non-violence. This is an extraordinary, divine, almost superhuman, act. It is an ideal which can be reached, if reached at all, by very few, All should strive to attain this magnanimity of heart. But all cannot be expected to possess it. And if one is ready to commit violence to defend oneself, or to vindicate one's rights, we should not blame him. Forgiveness is a great virtue, but it should be a nature to man. One has no right to force forgiveness on another. Either the man must be so saintly as to have not the slightest ill-feeling towards the offender, or the man may be requested to forgive when the offender sincerely repents his act. When the offender simply makes a show of being sorry for what he has done, since he is forced to submit, the man offended cannot be pressed to show forgiveness. So one has no right to preach forgiveness and non-violence to Arjuna, if Arjuna's own heart is not ready for it. Not only this, he should be prevented from showing such forgiveness which is not a nature to him, if he is ready to do so through bewilderment or other considerations. That is exactly what S'riKṛṣṇa does. When one (who is wronged) can, with an easy heart, forgive, forgiveness is one's duty, when one cannot do so, one's duty is to punish the offender justly, and if one is weak, to gather strength to do so. Forgiveness is a virtue when the heart feels greatly at ease, rejoices, after forgiving: it is a sin when the heart is sad, feels a pinch, after the act of forgiving. This does not mean that one should be non-forgiviag and vindictive. Forgiveness or mercy is a virtue divine, one should always try to attain that state of the mind in which it becomes one's nature to forgive, when one can have no ill-feeling towards anybody. Till then one should carry on his rightful activities as disinterestedly as one can, and with this end in view. From the above discussion it seems that there are different grades of goodness also. Just vindication of one's rights by the use of violent means is good, the same through peaceful means is better, whereas naturally outflowing forgiveness is best. One should be advised to

practise that which is within one's reach. On deeper consideration it will appear that vindication of one's rights, and so a just fight for for it, is neither good nor bad, it is neither moral nor immoral, but non-moral like many other activities of man such as eating, drinking etc. So engaging one's self in battle for the vindication of one's rights is not bad. It may be said that a righteous battle may not be a bad thing, but as Manu says about certain similar things, desisting from it may be a highly virtuous thing (...प्रवृत्तिरेषा जन्तूनां निवृत्तिस्तु महाफला ॥). This is true. If the mind, as said above, has been trained up through a long practice for such abstention from it, that is certainly a virtuous thing. But as said before if the mind is not prepared for this sacrifice or Tyāga, and is to feel compunction and still yearn for the vindication of rights after the abstention from fight, the abstention instead of taking the man a step further towards the goal, drags him lower. That is why desisting from battle is bad in such a case.

It may be said that there is an admission of the much-disputed theory of Adhikāra or one's capacity in the above reasoning. I say it is. I do not know why one should fight shy of this theory. The theory is implied in the very context of the Gītā. If one were to take into consideration the situation in which the Gītā was recited -if it were told to urge Arjuna to activity - are we not justified in assuming that the Gītā renders its advice in regard to Arjuna's capacity and station in life? An advice to a man in difficulty to get out of it is always given after considering his means and ability. None would advise a consumptive pauper to go to a dry hill station for a cure. It is no fault if it is not expressly said by S'rīKṛṣṇa, 'I ask you to adapt this path, because it is within your reach.' For it is already implied. In fact anything in the Gītā not taking into consideration Arjuna's position should be regarded as impertinent. (Attempts have been made to sort out passages as interpolations on this very ground.) If one accepts the view that duties differ with difference in man's station in life, one should accept the theory of Adhikāra about the teaching of the Gītā. Had Arjuna been a saintly being, above the feelings of love and hatred, the advice to fight might not have been given to him, and even if it were given, it would not have been said that he would be sinning if he did not fight as is done in the present case (अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि। ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि- II, 33). By Adhikāra we are to understand Arjuna's instincts, natural trend of mind, his place in the society as a Kṣatriya

and as a householder. If Arjuna had been really disgusted with the world had not a moment's patience to stay among worldly men, and had yearned for spending his remaining days in the tenantless caverns of the Himalayas in meditating upon the self, S'rīKṛṣṇa, convinced of his sincerity. would not have prevented him from doing so. But Arjuna desired none of these, he wanted to stay with his relatives, to have as many worldly enjoyments as he could, to love and hate friends and enemies. So was Karmayoga specially taught him. We may not believe with S'aṅkara that Karmayoga, might have not been recommended to a Jñānin But then there would not have been such insistence and force in that urge. S'rīKṛṣṇa makes the plea of Karmayoga so forcefully and anxiously (we may say, desperately), because it is made to Arjuna.

It need not be supposed that the acceptance of the theory of Adhikāra, should take away something from the importance of the teaching of the Gītā, because its application, then, would not be so universal as it otherwise would have been. For what is true of Arjuna is true of practically the whole humanity. We are not better - in many cases far worse - than Arjuna. So if the teaching of Karmayoga is meant for Arjuna, it is meant for all of us. If there are a few perfected beings in the world (and some who are by nature best fitted for the path of renunciation), who have no need for this teaching, perhaps they have no duty to perform (तस्य कार्यं न विद्यते -III, 17), and if they have any, there is no need to point it out to them, because they should know it better than any body else does. So the concentration of the Gītā on the duty of men in general is a most useful thing, and that is why the Gītā has attained a unique position and reputation in the religious literature of the world.

A tolerably definite idea as to the relative position of Karmayoga and Jñānayoga in the Gītā will be obtained from the above discussion. The whole position may be thus summed up.

The Gītā teaches Arjuna and therefore men like Arjuna, that is, we may say, practically all men, to act disinterestedly. It likes men (even the Jñānin) to follow Karmayoga rather than Jñānayoga. It says Karmayoga has something specially commendable in it. It thinks Karman is not incompatible with Jñāna. It believes that one attains Mokṣa through Karman also (culminating perhaps into Jñāna). Thus it regards कर्मयोग as an independent path to Mokṣa (and

not only as a preparatory step to Jñānayoga, as S'aṅkara would say). But it does not condemn or disown Jñānayoga, on the contrary admits it as a path to Mokṣa (III,3, X,2, XII,24,). It praises Jñāna as the best and most sacred thing in the world, and regards it as the culmination of acts. But it says that Jñānayoga is difficult to accomplish. It is true to say that the Gītā urges men to activity, that it likes them to prefer Karmayoga to Jñānayoga. But it is certainly no teaching of the Gītā that Karmayoga is the *only* path to Mokṣa, that all must necessarily follow Karmayoga only. (For the very acceptance of the existence of other paths to Mokṣa implies that some may follow those paths.) It *likes* that a Jñānin should act for Lokasaṁgraha, ***but it does not (as it cannot) say it is sin not to do so.*** If anybody says (as Tilak and several modern scholars seem to do) that the Gītā *bids* a Jñānin act, he sees too much his own views in the Gītā. The text of the Gītā does not bear this out. The Gītā only *recommends* activity to the Jñānin. I am not unaware of the passage, कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसम्रहम् (III, 25), which expressly says that a Jñānin should act. But we must also remember that the Gītā admits Jñānayoga (i.e. Saṁnyāsamārga) as the second path to Mokṣa. When both these ideas are found together, we must understand an option between them according to the well-known (rational) Mīmāṁsā rules of interpretation.

Next afetr Jñānayoga the Bhakti school puts forth its claim. The Viṣṇuite schools argue that the Gītā teaches Bhakti or devotion. One attains Moksa through devotion alone. The Bhakti school, though strictly speaking indifferent to acts, ordinarily favours renunciation of acts. The advice to Arjuna to be devoted to God is almost as frequent in the Gītā as the one to be active, (see, II, 61, III, 31, IV, 3, 9-11, VI, 31, 47, VII, 8, 14-24, 28-30, VIII, 5-16, 22, IX,13-15, 22-23,25-34, X,8-11, XI (53-54etc. may be specially noted), XII, XIII, 25, XIV, 26, XV, 19, XVIII, 46, 54-58, 62, 65-66, 68). As far as Bhakti is concerned the view of the advocate of the Samucchya theory seems to be right. The Gītā recommens devotion side by side with actions. It thus seems to give place to Bhaktiyoga as a part of Karmayoga. VIII, 7 says, Remember me and fight (मामनुस्मर युध्य च), XVIII, 56 (सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।...) says that a man resorting to God and petforming the acts reaches the eternal abode. IX, 27, (यत्करोषि यदश्नासि...तत्कुरुष्व मदर्पणम् ॥) advising the dedication of all acts to God suggests that devotion is to accompany

acts. The same implication is found in XVIII 57, (चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः...) which recommends the dedication of acts to God. And this is quite natural. The main thing that the Gītā teaches about Karmayoga is the attitude of non-attachment (निष्कामता or अनासक्ति) with which acts are to be performed And disinterestedness and devotion or the spirit of dedication are not far removed from each other. However, it seems that the Gītā, at the same time, has no objection to admitting Bhakti as an independent path to Mokṣa. The Gītā after mentioning Meditation and the paths of renunciation (Sāṁkhya) and actions (Karmayoga) as leading to self-realization (XIII, 24) says at XIII, 25 that some worship God and win immortality (अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते । तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥). As devotion is here said to lead to immortality, i. e., Mokṣa, it should not be understood as only a means to knowledge Many verses say that the devotee reaches the Lord (e g. XVIII, 65, 68, IX, 34, VIII, 14: VII, 29). XII, 16 describes a devotee as giving up all activities (सर्वारम्भपरित्यागी). (XII, 19 describes him as one without a dwelling place, अनिकेतः). It is also ordinarily believed that the culmination of the state of a Bhakta is in cessation of all activity The devotees in an advanced stage are known (e. g. Chaitanya) to be for a long time in a trance. No activity is possible in this state. As seen above the Gītā seems to accept this view, but ordinarily it does not talk about devotees at this stage. It recommends devotion to men in general who are to be engaged in activities.

It is not quite clear whether - the Gītā regards Bhakti to culminate in Jñāna which finally should be the immediate cause of release. At two or three places such a view seems to be implied. X, 10 says that God grants enlightenment to His devotes *by which* they attain Him (तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्। ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥). XVIII,55 also says that a devotee knows God through devotion, and then enters into Him (भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः। ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥). VII,29 says that one knows Brahman through devotion (जरामरणमोक्षाय मामाश्रित्य यतन्ति ये। ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्॥). At many other places, however, there is no mention of the intermediacy of Jñāna between devotion and the attainment of God (see, IX,34, XIII,65, IX,32; VIII,7, etc).

What is said about Bhakti is true of Yoga (i.e., Dhyānayoga) also to a large extent. Yoga seems to be recommended as a part of

Karmayoga, as well as, accepted as an independent path to Mokṣa. But of the former we are less sure here than in the case of Bhakti. VI, 17, (युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु । युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥) and VI, 31 (...सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥) seem to imply that Yoga is to accompany acts. The former says that one reasonably active in the performance of acts accomplishes Yoga. This will mean that one may or should continue reasonable activities while striving for a mastery in Yoga, but it does not state that Yoga is to be subordinate to acts, or that after the accomplishment of Yoga one is to carry on activities. The words, सर्वथा वर्तमानोऽपि, in ver. 3, say that living in any way he likes (may live engaged in actions), the Yogin is always with God. This implies that the Yogin may continue to act, but it does not say that he should. Thus we have very meagre evidence to show that Yoga is regarded as a part of Karmayoga in the Gītā. XIII, 24, (ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना । अन्ये सांख्येन योगेन कर्मयोगेण चापरे ॥) says that some realize the Self through meditation (i.e. Yoga). And by Self-realization should be meant Mokṣa as is seen from the next verse which says that the worshippers of God also *cross over death*. Thus Yoga is admitted as an independent path to Mokṣa. VI, 45 ,(प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः । अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥) saying that the persevering Yogin reaches the highest abode, and VI, 46, (...तपस्विभ्योऽधिको योगी तस्माद्योगी भवार्जुन ॥) praising a Yogin as superior to a Jñānin etc, also seem to imply that Yoga is an independent path to Mokṣa. Thus the Gītā does not clearly say that Yoga is to be practised as a part of Karmayoga, while at one place at least (XIII,24) it expressly admits it as a path to Mokṣa. (The amalgamation of Yoga with Bhakti is stated clearly at several places, see, VI, 47, VII, 8,10,14, XVIII,52. This is but natural, as God has always been regarded as the object of concentration in Yoga.

From all this, from the fact that the Gītā praises Jñāna at one time, Bhakti at another, and Yoga at still another, but reverts again and again to Karman, it appears that the Gītā has a very liberal attitude to various paths. But it concentrates all its force on one point, namely the performance of acts. In other words the Gīta recommends Karmayoga to all, but it also admits other paths as leading to Mokṣa. XIII, 25,26, (ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना । अन्ये सांख्येन योगेन कर्मयोगेण चापरे ॥ अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते । तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥) are of great importance in this connection. They speak of Yoga, Jñānayoga, Karmayoga and Upāsanā or Bhakti

as four independent, equally efficacious, paths leading to Mokṣa As regards the current theories on the topic, revered S'aṅkara's view that Karmayoga is merely a step to Jñānayoga is not likely to receive a support from the Gītā-text The Gītā accepts Karmayoga as an independent path, and recommends activity even to a Jñānin. Of the modern theories, the view that the Gītā regards Jñāna as a part (अङ्ग) of Karman, is not borne out by the text, and the theory of the amalgamation of knowledge and acts (ज्ञानकर्मसमुच्चय) in this sense cannot be deduced from the statements in the Gītā. With regard to Bhakti, the Gītā accepts the blending of it with acts, but also accepts it as an independent path to Mokṣa. It seems to me that this teaching of the Gītā is quite in keeping with what reason would have us to deduce. When a man sincerely takes after a certain object, be it Jñāna, or Bhakti, or Yoga, and yearns to achieve perfection in it, he will be so absorbed in it that he will hardly find it possible to attend to other things. It will be unfair to bid him attend to other duties. Secondly, we know different men show different tendencies. Some are fitted for Karman by their very nature, some for Jñāna, others for Bhakti, while still others for Yoga. Therefore, fof one qualified by one's nature for Jñāna, the abandonment of acts will be but a natural act (Sahaja Karman). All, therefore, should not be asked to choose the same path. If Karmayoga is to be specially recommended, that is because most men are qualified for it. There are very few men in the world who have that yearning in them for knowledge, devotion, etc. which should entitle them to the renunciation of acts. Naturally, ordinarily Karmayoga is to be emphasized. And we see that this is what the Gītā does.

What we considered till now were the philosophies or paths of life, but not philosophies in the true sense of the word. However, the Gītā abounds in truly philosophical concepts also, and the next point that requires consideration is: What are the philosophies included in the Gītā text, what is their interrelation, and what is their relation with the main problem of the Gītā which is an ethical one? The very treatment of these philosophies in the Gītā has perturbed many a scholar. If the question before the Gītā is whether it is better to execute some horrid acts or to avoid them, how could there be any discussion of what the ultimate Reality, Brahman or God, is, and how the world is evolved? Those who advocate the theory of the blending (Samucchaya) of Jñāna and Bhakti (also Yoga) with Karman explain this anomaly by saying that these philosophical

concepts or Jñāna (of the natuie of the universe, and the ultimate Reality) occur in the Gitā as a part of the Karmayoga. One is to perform acts with this knowledge of the Reality. In fact, we may say that it is this apparent irrelevance of the philosophic passages in the Gitā that has led them to propound the theory of Samucchaya. But the difficulty of explaining these passages becomes greater for one who does not accept the above theory. This is how the presence of these passages may be explained. It has been shown above that the Gitā admits Jñānayoga as a path to Mokṣa, praises Jñāna as the most sacred thing in the world, and says that knowledge leads immediately to Mokṣa. Now it is in connection with this Jñāna, or its end, Mokṣa, that the above ideas occur in the Gitā For instance, the pantheistic and cosmogonic ideas that occur in the beginning of ch. IX, (मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।... v.4, also vv. 5-6; 16-19; and प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।... 8-10) are introduced with the words: I shall declaie to you Knowledge by which you shall be freed from evil (the worldly bondage). The discussion of Brahman, Adhyātma etc. in ch. VIII has its root in the statement, at the and of ch. VII, that those striving for liberation, with faith in God, know Brahman, Adhyātma ect. The discussion of the Parā and Aparā Prakṛti in ch VII, starts from the declaration that the Lord was going to tell Arjuna in what way the Yogin described in the previous chapter knows Him. The discussion of the Kṣetra and the Kṣetrajña in ch. XIII, starts abruptly after the description of the devotee in the closing verses of ch. XII, but now and then this knowledge is said to lead to liberation (see, vv. 18,23,28,34). Thus almost everywhere the insertion of these philosophical passages is accompanied by the assertion that the knowledge contained therein leads to liberation. It is not stated there that acts performed with this knowledge lead to Mokṣa. Therefore we may conclude that though not strictly relevant, philosophical discussions have been introduced in the Gitā in connection with Knowledge which is described there as the most sacred thing, and the immediate means of liberation, being also the culmination of all activity.

Thus we have seen the relation of vaiious philosophies in the Gitā with the main topic of the Gitā It may be noted that when one talks of 'vaiious philosophies' in the Gitā one means only two pure philosophies, viz, the Vedānta and the Sāṁkhya. (And I believe that there is an amalgamation of these two in the Gitā.)

For though the ideas of Yoga, Pūrva Mīmāṁsā and Bhakti occur in the Gītā, these are not strictly philosophies, but rather prescribed courses of life, and as such have a closer connection with Karmayoga, the main topic of the Gītā, in as much as they are rival paths to Mokṣa. A detailed discussion about their relation with Karmayoga has already been given. The only point that I should like to note here is this. The admission of these as independent paths to Mokṣa and not as parts of Karmayoga, does not make them hang loose in the work. For, though a work might have been intended to preach a particular path to Mokṣa, the mention and discussion of other rival paths does not make the work defective in any way, but rather makes its treatment of its topic a fuller one. Thus if one were to describe the Gītā as a synthetic work, in the sense that in spite of the discussion of various modes of life and philosophies, the Gītā is a consistent work, such description is a correct one But. if one meant by a 'synthetic work', one wherein courses of life like Yoga, Bhakti, and Knowledge are merged into Karmayoga as parts of the latter, the Gītā is not a synthetic work

There are several other questions such as, the date of the Gītā, the relation of the Gītā with Buddhism, the original form of the Poem and later additions, which should interest a student of the Gītā. But want of space forbids me from touching them even cursorily.

In the translation, though I have been as literal as possible, I have mainly tried to make it easily intelligible. Much of the elegance and dignity of the original is, I am afraid, lost due to this. If some clarity is achieved, I shall regard it as not a bad compensation for it. The ultimate meaning of an expression has been sometimes added, in parentheses, to the actual translation, with the same view Sometimes it was found difficult to give one, definite, explanation of a passage. In this case I entirely followed one of the commentators whose explanation seemed to be the most acceptable one. In any case I have tried to avoid ambiguity.

The notes though appended to the translation, had been intended to be foot-notes, and are too scanty to deserve a mention.

The usual method of transcribing Sanskrit alphabet in the Roman script has been followed with one exception, namely च् has been mostly written, as 'ch', however, छ् is written as 'cch' and not as 'chch'.

J. J. Pandya

श्रीगीतामाहात्म्यम् ।

श्रीधरोवाच ।

भगवन् परमेशान भक्तिरव्यभिचारिणी ।
प्रारब्धं भुज्यमानस्य कथं भवति हे प्रभो ॥ १ ॥

श्रीविष्णुउवाच ।

प्रारब्धं भुज्यमानो हि गीताभ्यासरतः सदा ।
स मुक्तः स सुखी लोके कर्मणा नोपलिप्यते ॥ २ ॥

महापापादिपापानि गीताध्यानं करोति चेत् ।
क्वचित्स्पर्शं न कुर्वन्ति नलिनीदलमम्बुवत् ॥ ३ ॥

गीतायाः पुस्तकं यत्र यत्र पाठः प्रवर्तते ।
तत्र सर्वाणि तीर्थानि प्रयागादीनि तत्र वै ॥ ४ ॥

सर्वे देवाश्च ऋषयो योगिनः पन्नगाश्च ये ।
गोपाला गोपिका वापि नारदोद्धवपार्षदैः ।
सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ॥ ५ ॥

यत्र गीताविचारश्च पठनं पाठनं श्रुतम् ।
तत्राहं निश्चित पृथ्वि निवसामि सदैव हि ॥ ६ ॥

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।
गीताज्ञानमुपाश्रित्य त्रींल्लोकान्पालयाम्यहम् ॥ ७ ॥

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।
अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥ ८ ॥

चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।
वेदत्रयी परानन्दा तत्त्वार्थज्ञानसंयुता ॥ ९ ॥

योऽष्टादशजपो नित्यं नरो निश्चलमानसः ।
ज्ञानसिद्धिं स लभते ततो याति परां गतिम् ॥ १० ॥

पाठेऽसमर्थः सम्पूर्णे ततोऽर्धं पाठमाचरेत् ।
तदा गोदानजं पुण्यं लभते नात्र संशयः ॥ ११ ॥

त्रिभागं पठमानस्तु गङ्गास्नानफलं लभेत् ।
षडंशं जपमानस्तु सोमयागफलं लभेत् ॥ १२ ॥

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।
रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥ १३ ॥

अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ।
स याति नरतां यावन्मन्वन्तरं वसुन्धरे ॥ १४ ॥

गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।
द्वौ त्रीनेकं तदर्धं वा श्लोकानां यः पठेन्नरः ॥ १५ ॥

चन्द्रलोकमवाप्नोति वर्षाणामयुतं ध्रुवम् ।
गीतापाठसमायुक्तो मृतो मानुषतां व्रजेत् ॥ १६ ॥

गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।
गीतेत्युच्चारसंयुक्तो म्रियमाणो गतिं लभेत् ॥ १७ ॥

गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ।
स वैकुण्ठमवाप्नोति विष्णुना सह मोदते ॥ १८ ॥

गीतार्थं ध्यायतो नित्यं कृत्वा कर्माणि भूरिशः ।
जीवन्मुक्तः स विज्ञेयो देहान्ते परमं पदम् ॥ १९ ॥

गीतामाश्रित्य बहवो भूभुजो जनकादयः ।
निर्धूतकल्मषा लोके गीता याताः परं पदम् ॥ २० ॥

गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।
वृथा पाठो भवेत्तस्य श्रम एव ह्युदाहृतः ॥ २१ ॥

एतन्माहात्म्यसंयुक्तं गीताभ्यासं करोति यः ।
स तत्फलमवाप्नोति दुर्लभां गतिमाप्नुयात् ॥ २२ ॥

सूत उवाच ।

माहात्म्यमेतद् गीताया मया प्रोक्तं सनातनम् ।
गीतान्ते च पठेद्यस्तु यदुक्तं तत्फलं लभेत् ॥ २३ ॥

इति श्रीवाराहपुराणे श्रीगीतामाहात्म्यं संपूर्णम् ॥

॥ श्रीगीताध्यानम् ॥

पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनी-
मम्ब त्वामनुसंदधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः॥२॥

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला
शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।
अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी
सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६ ॥

पाराशर्यवचःसरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासंबोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे ॥ ७ ॥

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥ ८ ॥

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥ ९ ॥

॥ श्रीमद्भगवद्गीताप्रशस्तिः ॥

गीता सुगीता कर्तव्या किमन्यैः शास्त्रसंग्रहैः ।
या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता ॥ १ ॥

सर्वशास्त्रमयी गीता सर्वदेवमयो हरिः ।
सर्वतीर्थमयी गङ्गा सर्वधर्ममयी दया ॥ २ ॥

गीता गङ्गा च गायत्री गोविन्दो हृदि संस्थितः ।
चतुर्गकारसंयोगात् पुनर्जन्म न विद्यते ॥ ३ ॥

श्रीमद्भगवद्गीता

THE HOLY GITA

॥ अथ प्रथमोऽध्यायः ॥

धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

संजय उवाच ।

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

Chapter I

Dhṛtarāṣṭra said:

1 O Sañjaya, what did my sons and the Pāṇḍavas, assembled on the holy land of Kurukṣetra with an intention of fighting, do?

Sañjaya said:

2 Having seen the army of the Pāṇḍavas arranged in a battle-array Prince Duryodhana then approached the preceptor (i. e. Droṇa) and spoke these words:

3 See, O Preceptor, this great army of the sons of Pāṇḍu arranged by your talented pupil, the son of Drupada (i. e. Dhṛṣṭadyumna).

4-6 Here are brave warriors, wieldling mighty bows, who are equals of Bhīma and Arjuna in the battle. They are – Yuyudhāna, Virāta, and the great car-warrior[1] Drupada: Dhṛṣṭaketu, Chekitāna, and the powerful Kās'irāja; Purujit Kuntibhoja[2] as well as S'aibya the best of men: also the valorous Yudhāmanyu and the powerful Uttamaujas, the son of Subhadrā (i. e. Abhimanyu), and the (five) sons of Draupadī: All these are great car-warriors.

अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥

भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

अयनेषु च[3] सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

7 Now know, great Brạhmin, those who are prominent amongst us and are the leaders of my army; I mention them to you (just) for your remembering them.

8 (They are–) Yourself, Bhīṣma, Karṇa and Kṛpa, the conqueror of battles; As'vatthāman, Vikarṇa (a brother of Duryodhan), and Saumadatti (Bhūris'ravas, Duryodhana's brother-in-law) as well.

9 There are also many other brave warriors who have given up (i. e. are ready to give up) their life for me. They wield various weapons and are all skilled in battle.

10 That army of ours protected by Bhīṣma is innumerable,[4] whereas this army of theirs is limited.

11 Occupying, however, all the positions according to allotment, may all of you, indeed, protect Bhīṣma alone.

12 The powerful grand-father (Bhīṣma), the aged among the Kauravas, making him (Duryodhana) delighted roared loudly like a lion and blew the conch.

13 Thereupon were sounded suddenly conches, kettle-drums and various other drums; the sound (given out) was a loud roar.

14 Then Kṛṣṇa and Arjuna seated in a large chariot drawn by white horses, blew divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच ।

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥
यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥

15 Kṛṣṇa (blew) the Pāñchajanya, Arjuna the Devadatta, (while) Vṛkodara (i. e. Bhīma) of horrible deeds blew the great conch Pauṇḍra.

16 Kuntī's son, king Yudhiṣṭhira, (blew) the Anantavijaya, and Nakula and Sahadeva blew the Sughoṣa and the Maṇipuṣpaka.

17-18 The king of Kaśī, the great bowman, the great car-warrior Śikhaṇḍī, Dhṛṣṭadyumna, Virāṭa, and the unvanquished Sātyaki; Drupada, the sons of Draupadī, and the long-armed son of Subhadrā (i. e. Abhimanyu) blew variously, O King, on all sides, (their) conches.

19 That fierce sound making the heaven and the earth resound (with it) rent asunder the hearts of the sons of Dhṛtarāṣṭra (the Kauravas).

20 O Lord of the earth, seeing, then, the Kauravas arranged for the battle, the Pāṇḍava on whose flag sat the monkey, (i. e. Arjuna) lifting up his bow thus spoke to Kṛṣṇa when the missiles were about to be discharged:

Arjuna said:

21-22 Achyuta (Kṛṣṇa), place my car between the two armies that I may see these (warriors) with whom I have to fight in this undertaking on the battle-field, and who stand desirous of a fight.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

संजय उवाच ।

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ॥ २५ ॥

तत्रापश्यत् स्थितान् पार्थः पितॄनथ पितामहान् ।
आचार्यान् मातुलान् भ्रातॄन् पुत्रान् पौत्रान् सखींस्तथा ।
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ॥ २६ ॥

तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥ २७ ॥

अर्जुन उवाच ।

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समवस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २८ ॥

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ॥ २९ ॥

23 I shall see those ready for fight, who had gathered here wishing well in the fight with the wicked-minded son of Dhṛtarāṣṭra (i. e. Duryodhana).

Sañjaya said:

24-25 O Bharata's descendant, Kṛṣṇa thus addressed by Arjuna placed the chariot between the two armies, in front of Bhīṣma, Droṇa and all (other) kings, and said, "Arjuna, see these Kauravas assembled (here)."

26 Arjuna saw there standing in both the armies father-like persons, grand-fathers, teachers, maternal uncles, brothers, sons, grand-sons, friends, fathers-in-law, and well-wishers.

27 That son of Kuntī seeing all those relatives standing there, moved with great compassion, spoke thus sorrowfully:

Arjuna said:

28 O Kṛṣṇa, seeing these relations standing ready to fight my limbs droop down and the mouth becomes parched.

29 My body is shivering and the hair stands erect (on it). The Gāṇḍīva (Arjuna's bow) slips from the hand and the skin is burning.

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ।
निमित्तानि च पश्यामि विपरीतानि केशव ॥३० ॥

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः स्यालाः संबन्धिनस्तथा ॥३४॥

एतान् न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः[5] ॥ ३६ ॥

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

30 I am not able to stand, and my mind is reeling as it were. O Keśava, I also see omens foreboding evil.

31 I see no good (to come) from killing the relatives.

32 O Kṛṣṇa, I long not for victory, for kingdom, or for pleasures. Govinda, what are we to do with kingdom, or pleasures, or (even) with (this) life ?

33 Those for whose sake were the kingdom, pleasures and joys desired by us, stand here staking their life and possessions in the battle.

34 Here stand teachers, persons revered like a father, sons, grand–fathers, maternal uncles, fathers–in–law, grand–sons, brothers–in–law, and (other) relations.

35 O Madhu's destroyer, I desire not to kill them even if they be killing us, even for the kingdom of the three worlds, what then for (this) world (alone) ?

36 O Janārdana, what joy should we have in killing the sons of Dhṛtaraṣṭra ? We may incur only sin by killing these great sinners.

37 Therefore it does not behove us to kill the sons of Dhṛtarāṣṭra, our own relations. O Mādhava, how should we be happy after killing our kith and kin ?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

अहो बत महत् पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

38-39 Even if they whose mind is struck dumb with greed do not regard the guilt caused by the extermination of the family, or the sin in dealing a blow to a friend, how should we, who have an idea of the guilt caused by the destruction of the family, not think, O Janārdana, of abstaining from this sin ?

40 On the destruction of the family die out the time-honoured practices of the family. When righteous conduct has vanished, evil seizes the entire family.

41 Being overtaken by evil, O Kṛṣṇa, the women of the family become degenerate. And when women become degenerate there appears, O descendant of Vṛṣṇi (i.e. Kṛṣṇa), a mixing up of castes.

42 The impurity of castes is sure to lead to hell those who brought disaster to the family, and also the family. Their anscestors, with the rites of (offering) food morsels and water-libations discontinued, suffer a fall.

43 Ancient practices laid down for castes and families are annihilated by these guilty acts of the family-destroyers which bring about a mixing up of the castes.

44 O Janārdana, we have heard that the men, righteous conduct in whose family has disappeared, undoubtedly dwell in hell,

45 Oh, indeed, we are about to commit a great sin in this that we have been ready to kill our relations through lust for sovereign pleasures !

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

संजय उवाच ।
एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

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46 It would be better for me, if in the battle the sons of Dhṛtarāṣṭra, with weapons in hand, kill me when I do not resist them, and do not take a weapon in hand.

Sañjaya said:

47 Having said so Arjuna, with his mind filled with grief, put down the bow with the arrow, and sat down in the chariot.

Thus ends the first chapter called the Grief of Arjuna in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ द्वितीयोऽध्यायः ॥

संजय उवाच ।

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ नैतत् त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

अर्जुन उवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

गुरूनहत्वा हि महानुभावा-
ञ्छ्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

Chapter II

Sañjaya said :

1 Kṛṣṇa addressed the following words to him who was thus over-whelmed with misery, whose eyes were filled with tears and dimmed, and who was sorrowful.

Lord Kṛṣṇa said :

2 Whence, O Arjuna, has this abhorrable thing (idea) cherished by the meanly people, not leading to heaven, and bringing infamy, taken possession of you at this inopportune moment ?

3 O son of Pṛthā (Kuntī), do not be bewildered; it does not become you. Giving up the wretched weakness of mind, stand up, O Terror of the enemy.

Arjuna said :

4 O Madhu's destroyer, how shall I fight with arrows Bhīṣma and Droṇa in the battle ? They are revered persons, O Destroyer of the enemies !

5 It is indeed better to live, in this world, even on begged food, without killing the elders of great respectability. By killing the elders, even though they may be seeking wealth, I may have here enjoyments smacking of blood.[1]

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

न हि प्रपश्यामि ममापनुद्या-
द्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

संजय उवाच ।[2]

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

6 We do not know which of the two is better for us – that we should conquer (them), or that they should conquer us. The sons of Dhṛtarāṣṭra, after killing whom we have no desire to live, stand here in front (of me).

7 With my mind overcome with bewilderment and unable to decide what is duty, I seek your advice. Tell me what is definitely good (for me). I am your desciple. Instruct me who have sought your help.

8 I do not see anything that should remove my sorrow which tortures the senses (i. e. the soul), (even) after I get on this earth a prosperous kingdom with enemies exterminated, or even the sovereignty of the gods.

Sañjaya said:

9 Having thus spoken to Kṛṣṇa, Arjuna, the torturer of the enemies, said to him, 'I shall not fight,' and became silent.

10 O Descendant of Bharata (Dhṛtarāṣṭra), Kṛṣṇa, mocking as it were, thus addressed him who stood depressed between the two armies.

Lord Kṛṣṇa said:

11 You have bemoaned those for whom no one should be sorry, and yet you say wise things! The wise do not bewail the dead or the living.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ १७ ॥

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

12 It is indeed not that I did not exist (before now), or that either you or these kings did not exist before; or that we shall all be non-existent hereafter.

13 Just as a man (the soul) attains in this body childhood, youth, and old age, so does he attain a new body. The wise have no illusion about it.

14 O Arjuna, the contacts of the sense (with the objects) [i. e. all sensations or experiences through senses] give rise to (the feelings of) cold and heat, happiness and misery. They appear and (again) disappear, and are thus transitory. O son of Bharata, bear them (unmoved).

15 O Best of men, the wise man who remains the same in misery and happiness, and whom these (sense-experiences) do not move, is able to attain the final beatitude.

16 There is no existence of the non-existent, and there is no non-existence of the existent. This is the decision (final view) taken of both these things (the non-existent and the existent) by the seers.

17 Know that existing principle (the reality, Sat), by which all this is prevaded, to be indestructible. Nobody is able to destroy this unchanging object.

18 These bodies of the eternal, indestiuctible and unknowable soul are proclaimed to be evanescent (by the wise). Therefore do fight, O Descendant of Bharat !

19 Both those – he who knows this soul to be the destroyer (of others), and he who knows it to be the destroyed – do not know (the truth). This (soul) does not kill (anybody), nor is killed (by anybody).

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं[5] स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

20 This (soul) is never produced, and it never perishes; nor having existed before, it will not exist again (afterwards). It is unborn, eternal, ever–enduring and the ancient–most (i. e. existing from immemorial times). It is not killed when the body is being destroyed.

21 O Arjuna, how can that man who knows this (soul) to be indestructible, eternal, unborn and unchanging, kill somebody or get somebody killed? Whom should he get killed (through another) or whom should he kill?

22 As a man throwing away old clothes takes up other new ones, the soul throwing away old bodies accepts other new ones.

23 Weapons do not cut it (the soul), fire does not burn it, water does not moisten it, and the wind does not dry it.

24 It is immutable, not reducible to ashes; it cannot be moistened (by water), and cannot be dried up (by the wind). It is eternal, all-prevading, steady, unmoving and ever-enduring,

25 It is called non-manifest, unthinkable, and unchanging. Knowing it, therefore, to be of this nature, you should not be lamenting.

26 Or, even if you think it to be always (i. e. with each body) born, or always dying, you should not, O Long-armed one, bawail like this.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

आश्चर्यवत् पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते॥ ३१ ॥

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

अथ चेत् त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

27 Because death is certain for him who is born, and there is certain birth of him that is dead. Therefore you should not grieve at a thing that is unavoidable.

28 The beginning (i.e. the state before birth) of creatures is unknown, the middle (period of embodied existence) is known, while their end (state after death) is again unknown. What is there to lament for them?

29 Some look upon it (the soul) as a wonder, some speak of it as a wonder, and still others listen to it as a wonder. Even after studying it (through oral instructions of the teacher) none indeed knows it.*

30 O Descendant of Bharata, this soul in the body of all is always indestructible. Therefore you should not bemoan any creature.

31 Taking into consideration even your own duty (as a member of the Kṣatriya class) you should not shrink (from this battle). For there is no greater good for a Kṣatriya than a righteous battle.

32 O Son of Pṛthā (Kunti), (only) the blessed Kṣatriyas have a chance of being engaged in a battle like this which comes unsought-for, and which is the door of heaven unbolted.

33 But if you will not engage yourself in this just fight, you will be forsaking your duty, will lose good name, and incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च[5] त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

34 Again, men will ever speak ill of you. And ignominy is more than death to a respectable man.

35 And the great car-warriors to whom, having been highly honoured by them before, you will now be an object of scorn, will think you to be shrinking from battle through fear.

36 Your enemies, speaking ill about your ability, will say many unworthy things of you. What should be more painful than that?

37 If killed, you will go to heaven; and having attained victory you, will enjoy (the kingdom of) the world. Therefore stand up, O Kuntī's son, with a resolve to fight.

38 Looking upon weal and weo, advantage and disadvantage, and victory and defeat as equal make ready for the battle. You will not thus incur any sin.

39 Here has been described to you the view according to the Path of Knowledge.[6] Now listen to this view (or decision) of the Path of Actions, by following which you will fling off the bond of actions.

40 In this path (of actions, leading to salvation) there is no undoing of what has been commenced. There is no further embarassment (in it). And even a little practice of this righteous conduct (Path of Actions) saves from great danger.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥
भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

41 O Descendant of Kuru (i. e. Arjuna), in this path (of actions) the mind that has come to a definite conclusion about truth, is steady. But varied and endless are the inclinations of those who are not definite about the ultimate truth.

42-44 O Son of Pṛtha (Kuntī), the mind does not come to a definite conclusion, (even) on deep thinking, in the case of those who are devoted to enjoyments and worldly glory, and whose mind is attracted by that flowery speech which is blurted out by the fools who blindly trust the metaphorical statements of the Vedas, saying that there is nothing else (worth attaining), whose minds are hankering after pleasures, and who long for heaven. This speech ultimately plunges one into births which are the result of one's activities, and mostly refers to various rites meant to lead to the attainment of pleasures and worldly glory.

45 The Vedas deal with the products of the three Guṇas (i. e. the world or all worldly things). Rise, O Arjuna, above the three guṇas (i. e. do not be swayed by the products of the three guṇas, or the worldly things). Be above the (reach of) pairs (such as cold and heat, weal and woe etc.). Be always possessed of fortitude, be free from the (worry of) attaining things unachieved and preserving those achieved, and be self-controlled.

46 A lerned man seeking Brahman has that much (i.e. little) use for all the Vedas, (i. e. sacrificial rites laid down in the Vedas) as one has for a small pool when it is flooded everywhere.[7]

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥ ४८ ॥

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

47 You have a right only to perform acts, never to expect (certain) fruits (of them). May you not have a desire for the fruits of an act. (And yet) you should not have an inclination to non-performance of acts.

48 O Dhanañjaya (Arjuna), do you perform acts adapting equanimity, giving up desire (for fruits), and remaining the same in success and in failure. Equanimity (of mind, in success and failure) is called Yoga.

49 O Dhanañjaya, an act (itself) is indeed much inferior to the equanimity of mind.[8] Always seek shelter in detachment of the mind. Those who long for fruits are to be pitied.

50 A man possessed of equanimity of mind surpasses (lit. abandons) both merit and demerit. Therefore endeavour to have equanimity. (This) equanimity is an art of (performing) actions.[9]

51 The wise being possessed of equanimity or detachment for fruits transcend the fruit produced by acts, and being (hence) free from the bondege of birth, reach the salient state, viz., salvation.

52 When your mind gets over the muddle of delusion you will have no interest in knowledge obtained and to be obtained.

53 When your mind, confused by listening to various views, will become steady being unmoved in contemplation, you will attain equanimity.

अर्जुन उवाच।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ ५४ ॥

श्रीभगवानुवाच।

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वत्रानभिस्नेहस्तत्तत् प्राप्य शुभाशुभम्।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

Arjuna said:

54 O Keśava, what is the characteristic of the man who has attained ultimate wisdom and who is (always) in composure? How does he speak, sit and move?

Lord Kṛṣṇa said:

55 O Arjuna, when one relinquishes all desires of the mind, and is oneself satisfied in the self, one is called the wise.

56 One whose mind is not distressed in difficulties, one who has no longing for happiness, and whose attachment, fears, and anger have disappeared is called the wise sage.

57 The intelligence of him who, having no attachment for anything, coming to various good and bad things neither greets the one nor hates the other, is steady.

58 When this man withdraws his senses from their objects, on all sides, as a tortoise does its limbs, his intelligence is firmly established.

59 The enjoyment of objects of senses ceases except the longing for them for the man who does not take to them. The longing, too, for (i.e. the interest in) them ceases on realizing the highest reality (the Brahman).

60 O Arjuna, the overpowering senses forcibly carry away (to the objects) the mind of a wise man even though he may be striving to restrain it.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् संजायते कामः कामात् क्रोधोऽभिजायते॥६२॥
क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ ६३ ॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

61 Having controlled them all one should sit concentrated, thinking of me. His intelligence is firmly rooted who has control over the senses.

62-63 In a man brooding over objects (of senses) springs up attachment to them. From attachment is born passion, from passion anger. From anger arises indescrimination, from indiscrimination (loss or) confusion of memory; from loss of memory arises decay of intelligence,[10] and from the decay of intelligence the man comes to annihilation.

64 A self-controlled man having experiences of objects of senses through well-controlled senses free from attachment or antipathy (to the objects), attains pleasant serenity.

65 On the attainment of serenity all his miseries come to an end, and the thoughts of a man with serene mind become quickly settled.

66 A man whose mind is not concentrated (withdrawn from various objects) has not the knowledge of the ultimate Reality, has also not the constant visualization of it. And he who has no constant visualization of the Reality does not have peace of mind. (And) how can there be bliss for one without peace of mind?[11]

67 That the mind should be made to move after (i. e. with) the senses grasping their objects, carries away (i. e. destroys) the wisdom of the man, as the wind carries away a ship in the water.

68 Therefore, O Long-armed (Arjuna), his intelligence is settled whose senses are withdrawn from objects of senses, on all sides.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
सांख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

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69 The self-controlled man (i. e. the Sthitaprajña, who has realized the ultimate truth) is awakened in (i. e. is the knower of) what to all beings is a night i. e. a blank (unknown) thing. (And) to this enlightened sage things with which the creatures deal are a night (i.e. blank or meaningless like the night).

70 The man into whom enter (i. e. subside) all the desires as waters enter into (i. e. subside in) the ocean which is being filled up (every moment, and yet), the state of which remains unmoved, attains (final) bliss, and not the man who seeks fulfilment of desires.

71 The man who giving up all desires lives without a longing for anything, claiming nothing as his, and having no egoism, attains bliss.

72 O Arjuna, this is the state of realization of Brahman (the ultimate Reality). One has no doubts after reaching it, and being in this state even at the time of death, one attains unity with Brahman.

Thus ends the second chapter called 'the Philosophy of Knowledge' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ तृतीयोऽध्यायः ॥

अर्जुन उवाच ।

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

श्रीभगवानुवाच ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेण योगिनाम् ॥ ३ ॥

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

Chapter III

Arjuna said:

1 O Janārdana (Kṛṣṇa), if you believe Knowledge to be superior to Actions, why, O Keśava, do you urge me to action which is horrible?[1]

2 You confuse, as it were, my mind by words that appear ambiguous. Tell me, therefore, one thing definitely by which I may come to good.

Lord Kṛṣṇa said:

3 O Sinless Arjuna, in the beginning of creation I declared a twofold mode of living in this world - that of the seekers of Knowledge through the science of Knowledge, and that of the followers of actions through the science of Actions.[2]

4 A man does not attain the state of inactivity (i.e. follow the Path of Knowledge) (simply) by the non-performance of actions, nor does he achieve the goal by renunciation of acts alone.

5 None, indeed, stands, even for a moment, without performing some act. Every one is helplessly made to perform some act by the innate tendencies of the Prakṛti (the primeval matter).

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

6 The fool who, withholding (the activity of) the conative senses,[3] remains brooding over the objects of senses in the mind, is said to practise a useless course of conduct.[4]

7 O Arjuna, he is praiseworthy who, remaining detached and controlling the cognitive senses with the help of the mind, performs actions with the conative senses.

8 Certainly perform acts. Performance of acts is surely better than (their) non-performance. Even the preservation of your life in the body cannot be accomplished by non-performance of acts.

9 This world suffers bondage from acts other than those meant for a sacrifice. O Arjuna, perform, without attachment, action meant for it (a sacrifice).

10 In ancient times, the creator having created men and the sacrifice said, "Spread your-self with the help of this (i.e. the sacrifice). May this (the sacrifice) yield you your desired joys.

11 "Satisfy the gods with this. May the gods make you prosper. Helping each other you will attain the ultimate good.

12 "Gods satisfied with sacrifices will grant you desired pleasures."[5] He who enjoys those pleasures bestowed upon by them without giving them (a portion, through sacrifices), is certainly a thief.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

13 The good persons partaking of things left after sacrificial offerings have been made, become free from all sins. But those who cook for themselves (make no offerings to gods and others) eat evil food.[6]

14-15 Creatures come into being from food. Food grows from rain. Rain is produced by the sacrifice.[7] And the sacrifice comes into being through acts.[8] Know action (acts) to have arisen from the Veda.[9] The Veda has come out of the unchanging (highest) Self.[10] So the all-pervading Veda is always embodied in the sacrifice.[11]

16 He who in this world does not put his shoulder to the wheel[12] started in this way, pampering the senses, leads (but) a sinful life. He, O Son of Pṛthā (Kuntī), lives uselessly.

17 But the man who is attached to the self, is pleased with the self, and is contented with the self (i.e. longs for nothing else) has no act to perform.

18 He has nothing to gain in this world by performing an act or by not performing it. And he has no end to be attained through all the beings.

19 (Because all except the self-realizer should perform acts) Therefore always perform the act to be performed by you, without attachment. A man performing acts without attachment attains the highest object (viz. salvation).

20 King Janaka and others indeed attained the goal by performance of acts itself. Even considering only the guidance one should give to the people, you should perform acts.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३॥

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

21 Others do only those things which the best men (of the society) do. People follow that which they (the best men) lay down as the standard (by practising it).

22 O Son of Pṛthā (Kuntī), I have no duty to perform in these three worlds, nor is there anything unachieved, or anything to be achieved, for me. Yet I do engage myself in action.

23 If I indeed do not take to activity vigilantly, O Arjuna, people by all means would follow the path traversed by me.

24 If I do not perform acts, all these people might come to annihilation; I might be the cause of the confusion of castes, and might destory these people.

25 O Descendant of Bharata, as the unenlightened people perform acts with attachment, the wise, desiring to set an example to the people, should perform them without attachment.

26 A wise man (by himself remaining inactive); should not create a confusion (as to whether acts are to be performed or to be avoided) in the mind of the unenlightened who are interested in actions; but performnig them with a disinterested mind he should make them undertake all activities.

27 All acts are being accomplished by the properties of the primeval matter (Prakṛti). A man with his mind overpowered by egoism thinks that he is the door of those acts.[18]

तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९ ॥

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान विद्धि नष्टानचेतसः ॥ ३२ ॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

28 O Long-armed one, the man who knows the true nature of the division (of categories), viz., the qualities and the division (of categories), viz., the acts, knows that (in each act) it is the qualities that are active in regard to qualities (remaining in different forms, as objects) and does not, therefore, connect himself (as the agent) with each act.[14]

29 Being overpowered by the properties of the Prakṛti people connect themselves with those properties (as identical with them) and with acts (as the agent of those acts). One knowing the entire truth should not make these dull persons, who do not know the whole truth, waver.

30 Dedicating all acts to me, with the mind (or thoughts) fixed on the self, do you make battle without compunction, disinterestedly and giving up the idea of 'me and mine'.

31 Those persons also who always follow this advice of mine with faith, and ungrudgingly, are freed from actions (i.e. the bondage resulting from them).

32 But know those fools, void of any enlightenment, to be condemned to destruction, who, censuring it, do not follow my advice.

33 Even the enlightened one behaves in agreement with his innate tendencies. All creatures follow their tendencies. What will restraint do?

34 The longing and aversion of the senses for and to their objects, are fixed. One should not be a prey to these, for they are hindrances in one's way.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

अर्जुन उवाच ।

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

श्रीभगवानुवाच ।

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

35 The path of one's own duty though not much meritorious is better than the path of duty not one's own even when well followed. It is better to die while sticking to one's own duty. The path of duty, not one's own, is dangerous.

Arjuna said:

36 O Descendant of Vṛṣṇi (i.e. Kṛṣṇa), impelled by what does a man commit a sinful act, forcibly driven as it were, though unwilling to commit it ?

Lord Kṛṣṇa said:

37 It is Desire, which is the same as Anger,[15] (that drives a man to sin). It is born of the Rajas quality, is a great devourer (i.e. extends to all things) and is very wicked. Know it to be the enemy in this world.

38 This knowledge (i.e. good thought) is encircled by it as fire is encompassed by smoke, a mirror by dirt, and the embryo by a thin skin-cover.

39 O Son of Kuntī, knowledge (or discrimination) is covered up by this constant enemy of enlightenment, of the form of Desire, which is difficult to satisfy, and which is (veritable) fire (in as much as it heats men).

40 The senses, the mind and the thoughts[16] are its resort. Through these it deludes a man obscuring his discrimination.

41 Therefore, O Best of the Bharatas, restraining your senses first, do you destroy this wicked one which drives away scholarship and (consequent) wisdom.[17]

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

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42 The wise say the senses to be beyond[8] (the body). The mind is beyond (superior to or subtler than) the senses. Intelligence is beyond the mind. And what is beyond intelligence is 'he' the soul).

43 Thus knowing that which is beyond intelligence and steadying the mind with steadied intelligence, destroy, O Long-armed one, this enemy, in the form of lust, difficult to seize.

Thus ends the third chapter called 'the Path of Actions,' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथ चतुर्थोऽध्यायः ॥

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

Chapter IV

Lord Kṛṣṇa said:

1 I had taught this eternal[1] science of performing acts with equanimity (Yoga) to Vivasvat.[2] Vivasvat taught it to Manu and Manu to Ikṣvāku.

2 Other saintly kings learnt it as coming through generations. O Terror of the enemies (Arjuna), this science was lost on this world after a long time.

3 Here I have taught you that very science of ancient times, because you are devoted to me and are my friend. It is indeed a most valuable secret (lore).

Arjuna Said:

4 You were born later and Vivasvat was born (much) earlier (in the beginning of the creation). How should I believe that you first taught it (to him)?

Lord Kṛṣṇa said:

5 Many births of mine and of yours have taken place. O Terror of the enemies, I know them all, but you do not.

6 Though I am ever unborn, am of an unchanging nature, and the lord of beings, I become born (assume a body) through my wonderful nature (Māyā) by taking resort to my own natural state (Prakṛti).[3]

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

7 Whenever there is the decay of righteous conduct and the rise of an evil one, O Arjuna, I take up a form.

8 I appear (in a human form) in every age for the protection of the good, the destruction of the wicked, and the setting up of righteousness.

9 O Arjuna, he who thus knows correctly my divine birth and performance does not take a new birth after giving up this body (i. e. after death), and comes to me.

10 Many men from whom had disappeared attachment, fear and anger, who were absorbed in me, and who sought shelter in me, attained oneness with me, being purified by the austerities of knowledge.

11 I favour men in the same way in which they approach me (i.e. grant them what they desire from me through worship). O Son of Pṛthā (Kuntī), men follow the path leading to me in all that they do (by way of worship of various deities).[4]

12 People in this world desiring the fruits[5] of acts worship (various) deities. Because the fruit of actions, in this world, is obtained without much delay.

13 I have created the four castes allotting different qualities and different duties to them.[6] Know me to be unchanging and no creator of them though I have created them.[7]

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत् ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित् करोति सः ॥ २० ॥

14 Acts do not bind me (lit. cover me). I have no desire for the fruits of acts. He who knows me to be of this nature is not fetterred by acts.

15 Having known this, actions were performed even by ancient men seeking salvation. Therefore, do you also perform acts. Men of ancient times performed them in old times.

16 Even the wise are confused in deciding which is the act fit to be performed and which is the state of non-performance. I shall, therefore, tell you which is the act fit to be performed knowing which you will be absolved from a bad act (i.e. its evil effect).

17 One should know the nature of acts to be performed, of acts forbidden (evil acts), and of cases where one should be inactive. The nature of action is indeed difficult to know.

18 He who looks upon activity as non-activity, and on non-activity as activity is the wise among men. He is the performer of disinterested work, and he is the one who has fullfilled all obligations.[8]

19 The wise call him the learned all whose undertakings are free from thoughts of desire (for fruits) and whose acts (i. e. the bondage resulting from them) are burnt away by knowledge.

20 Even though busy with acts, he, who is always contented having given up attachment to the fruit of acts, and who is free from egoism, surely does not do anything.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

21 He who has no desires, who has controlled his mind and body, and who has given up hoarding of every article, does not incur sin even when performing only physical activity.

22 He is satisfied with what he gets by chance, is not affected by the pairs (of misery and happiness, cold and heat, etc.), is not jealous (of others), and is the same in success and in failure. He does not become tied up even by performing acts.

23 All acts become dissolved (i. e. bring no bondage) in the case of him who is non-attached, is free from bondage (of merit and demerit), has his mind steady in true knowledge, and who performs acts disinterestedly with a spirit of dedication.

24 (In a sacrifice or even a dedicatory act) the throwing of oblations (into the fire) is Brahman itself. The oblation (also) is Brahman. It is thrown into the fire which also is Brahman. It is offered also by Brahman (i.e. the man who makes the offerring is also Brahman). It is to go to Brahman itself (i.e. the place which it is to reach is also Brahman). And it has to go there through concentration on the act, which also is Brahman.[9]

25 Some followers of the path of Action perform sacrifices to gods. Others perform a sacrifice to Brahman as the fire by sacrificing in the usual way (that is, they perform a sacrifice, but look upon it as a sacrifice to Brahman and not to the gods. In other words, they dedicate the sacrifice to Brahman).

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन् विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

26 Some sacrifice senses, the ears and others, in the fire of restraint (that is their restraining the senses itself is a sacrifice), whereas some sacrifice objects of enjoyments, such as words, in the fire of the senses (i. e. look upon the experience of objects through senses as a sacrifice. They experience sense-perceptions but disinterestedly).

27 Others sacrifice all the activities of the (cognitive and the conative) senses and of breath in the fire of the practice of self-restraint, enkindled by knowledge (i.e. they look upon restraint of all activities caused by knowledge as a sacrifice).

28 Some perform the sacrifice of charity, some of austerities, some of concentration. Some sages observing strict (lit. sharp) views (i.e. rules of conduct) perform the sacrifice of Vedic study, while others perform the sacrifice of knowledge (i.e. engage themselves in the attainment of knowledge).

29 Some devoted to breath-control sacrifice exhalation in inhalation, and inhalation in exhalation, after stopping both exhalation and inhalation.[10]

30 Others taking limited (quantity of) food, sacrifice breath in breath.[11] All these know (the true meaning of) the sacrifice and have their sins exhausted by the sacrifice.

31 Those who eat the ambrosia of the leavings of a sacrifice attain the eternal Brahman. The man not performing the sacrifice (i. e. not performing an act as a dedicatory one) does not attain even this world (i.e. does not attain success in this world); how then, O Best of the Kurus, can he attain the next world?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे॥ ३२ ॥

श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥ ३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

32 Thus manifold sacrifices are described in the Vedas (lit. are spread in the mouth of the Veda). Know all of them to be consisting in acts. Knowing that you will be freed (from bondage).

33 O Terror of the enemies! the sacrifice in the form of knowledge (i. e. contemplation of the ultimate truth) is better than the sacrifice performed with various materials (material oblations). O Son of Pṛthā, all action in its entirity (i.e. in all its stages) has its end in knowledge (i.e. is comprehended in knowledge).

34 Achieve that (knowledge) by humility (to the teachers), by comprehensive questions, and by serving (the teachers). The wise knowing the ultimate truth will instruct you in true knowledge.

35 After knowing (acquiring) it, O Son of Pāṇḍu, you will never again be confused like this, and by (acquiring) it you will see all the beings in your self (you will find that all beings are identical with the soul), and then in me (you will find them identical with God also).

36 Even if you are the most sinful of all the sinful creatures, you will cross over all sin by the canoe of knowledge.

37 O Arjuna, as the enkindled fire reduces the fuel to ashes, the fire of knowledge reduces to ashes all actions (destroys their binding nature).

38 There is nothing so sacred as knowledge in this world. The man who has reached perfection in performance of disinterested acts (Yoga), himself acquires, without further efforts, that knowledge in course of time.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

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39 A man with faith (in the words of the teacher and the scriptures), devoted to knowledge, and having control over the senses, acquires knowledge. Acquiring knowledge he attains the highest bliss without delay.

40 The man without enlightenment and without faith, and doubting (the truth), comes to destruction. A wavering man attains not this world (success in this world), nor the other world, nor does he attain happiness.

41 O Dhanañjaya, actions do not tie up the man who has given up acts (i.e. their fruits) through disinterestedness (Yoga), whose doubts are removed through knowledge, and who is always watchful.

42 Therefore cutting off this doubt (hesitation) in the mind, born of ignorance, with the sword of knowledge, perform acts disinterestedly. Get up, O Descendant of Bharata !

Thus ends the fourth chapter called 'the Path of Knowledge and Renunciation of Acts,' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the Science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called 'the Bhagavadgītā.'

॥ अथ पञ्चमोऽध्यायः ॥

अर्जुन उवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुच्यते ॥ ३ ॥

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

Chapter V

Arjuna said:

1 O Kṛṣṇa, you praise the renunciation of acts, and again their performance! Tell me with definiteness whichever of these two be better (for me).

Lord Kṛṣṇa said:

2 Renunciation and performance of acts both are good. But of them performance of acts is superior to the renunciation of them.

3 He who does not hate anything nor desires anything, is to be considered a perpetual Saṃnyāsin. For O Long-armed one, one above the pair (of likes and dislikes, and so on) is easily freed from bondage (of acts).

4 The ignorant speak of the path of Knowledge and the path of Action as different, not the wise. A man practising well even one gets the fruit of both.

5 The goal which is reached by the followers of the path of Knowledge is reached also by the followers of the path of Action. He has the true sight who finds (both) the path of Knowledge and the path of Action, to be identical.

6 O Long-armed (Arjuna), renunciation of acts along with the desire for their fruits is, however, difficult to accomplish without performance of actions disinterestedly. (But) the sage who performs acts disinterestedly attains Brahman without delay.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन् स्पृशञ्जिघ्रन्नश्नन् गच्छन् स्वपञ्श्वसन् ॥ ८ ॥
प्रलपन् विसृजन् गृह्णन्नुन्मिषन् निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन् न कारयन् ॥ १३ ॥

7 A man possessed of non-attachment and having a purified mind, one who has controlled the mind and the senses, and who has realized the identity of the self with the self of all beings, is not affected (by the fruit of actions, i. e. bondage) even though he perfoms acts.

8–9 The man possessed of equanimity (or non-attachment), who knows the truth, should believe that he does nothing even while observing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, emitting out, seizing (various objects), opening the eyes and closing them, (all the while) thinking that it is the senses which move towards the objects (of senses).

10 He who performs acts without attachment, dedicating them to the highest Self (Brahman) is not affected by sin as a lotus-leaf by water.

11 Giving up attachment, the followers of the path of Actions perform acts with the body, the mind, the factulty of determination, and with mere senses (i. e. senses not directed with interest) for the purification of the mind.

12 The man possessed of equanimity avoids the fruit of actions (bondage) and attains perpetual peace (salvation); one without it (equanimity), and interested in the fruit (of action), (impelled to activity) by desire, becomes fetterred.

13 The man who has subdued his mind gives up, in his mind, all acts (i.e. a desire for their fruits) and lives blissfully in this city with nine gates (the body with nine apertures);[1] neither doing anything, nor causing others to do anything.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

14 God does not create for a man his authorship (of acts), or acts, or the bondage of the fruits of actions. (In all these cases) it is the inherent tendency of things (svabhāva) that works.

15 God does not take upon himself either the demerit or the merit of a man (He does not hold Himself responsible for these). Knowledge is covered up by ignorance. So men are deluded (about these things).

16 But knowledge, like the sun, reveals the highest Reality to them whose ignorance mentioned above (tad) is destroyed by knowledge.

17 Men concentrating on that highest Reality, knowing that to be their own self, always remaining in it, and devoted to it, having shaken off their sins with knowledge, win non-return to this world.

18 The enlightened ones look upon a Brahmin possessed of learning and culture, a cow, an elephant, a dog and an outcast as equal.[1]

19 Those whose mind is steady in equanimity have won this world (have been successful in this world) in this very life. The defectless Brahman is always the same (changeless). So they (persons with equanimity) remain in Brahman (are one with it).

20 He who knows the highest Self, has his intelligence steady, is not deluded, and remains in the highest Self. He does not become pleased on coming upon an agreeable thing, nor becomes sorry on coming upon a disagreeable one.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

21 Detached from external enjoyments (enjoyments of external objects) he attains the happiness which resides in the self (i.e. enjoys the bliss which is the nature of the self, the bliss which one experiences in deep sleep). Such a man with his mind fixed on the contemplation (Yoga) on the highest Self enjoys inexhaustible bliss.

22 Enjoyments which result from the contact of the senses with objects are indeed sources of misery only. O Son of Kuntī, they have a beginning and an end (i.e. are transitory), A wise man does not delight in them.

23 That man has won equanimity and happiness, who, while still living, is able, till the end of his life, to bear the powerful urge of desire (passion) and anger.

24 Being one with Brahman the peaceful man who has happiness within him, who is amused within himself, and who has enlightenment in him, attains the bliss in Brahman.

25 The sages whose sins are destroyed, whose doubts are cut off, who have controlled the mind, and who wish the good of all beings, attain the bliss in Brahman.

26 The sages who are free from desire and anger, who have subdued the mind, and who have known the self, have final bliss before them.[2]

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
संन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

27-28 The sage who having subdued the senses, the mind and the intelligence is bent on salvation and is free from longing, fear and anger, and who keeps away the external objects, fixing his eyes (on a point) between the eyebrows and steadying the outward and inward breath moving inside the nasal passage, is always free.

29 Knowing me who am the recipient of sacrifices and austerities, the great Lord of all things, (sentient and insentient), and the friend of all beings, the sage gets tranquility.

Thus ends the fifth chapter called 'the Science of Renunciation of Acts' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथ षष्ठोऽध्यायः ॥

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

Chapter VI

Lord Kṛṣṇa said:

1 He who performs the act, which is his duty, without depending on the fruit of the act, is the real renouncer of acts, and the real performer of acts, not the one who does not keep fire (does not perform the daily sacrifices), or is inactive.

2 O Son of Pāṇḍu, know what has been called renunciation (Saṁnyāsa) to be the path of Action (Yoga). Because nobody who has not given up the desire (for fruits) can be a follower of the path of Action.

3 The cause of (the attainment of the state of concentration, yoga, of) the man who desires to attain the state of concentration is said to be action (performed within the proper limits), whereas the cause of that very man firmly established in the state of concentration (i.e. of his, firm establishment in that state) is the cessation (of desires).[1]

4 When a man becomes non-attached to objects of senses and to (fruits of) actions, and has given up all ideas (about fruits of actions), he is called the one firmly established in the state of concentration.

5 One should lift up the self (sunk in worldly bondage) by the self (enlighterment in the self) and should not let the self sink low. The self itself is indeed the friend of the self as well as its foe.[2]

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

6 The self is the friend of the self for him whose self is conquered by the self (i.e. who has controlled the senses). But in the case of one who has no mastery over the self (over the senses), the self itself would be hostile to him like an enemy.

7 The highest Self remains in him who has subdued worldly aspect of the self (or who has subdued the senses), and has attained tranquility. He remains unmoved by cold and heat, pleasures and pains, and by honour and insult.

8 The man possessed of equanimity, whose mind has been contented through scriptural learning and self-relization, who is unmoved, who has subdued his senses and who has the same regard for a clod of earth, (a piece of) stone and gold, is called accomplished in equanimity.

9 He who has the same regard for a naturally obliging man, a friend, an enemy, a neutral man, a man kind to both the rivals, a disagreeable man, and a relative, as well as for the good and the wicked, is the most distinguished yogin.

10 A man practising meditation should avoid company, should have controll over his mind and body, should have no desires, and should hoard nothing. Seeking solitude he should constantly concentrate his mind (on an object of meditation).

11-12 Having fixed, in a pure place, his steady seat neither much raised up nor very low, and covered with kus'a grass, deer-skin and cloth respectively, the meditator should sit on the seat, should make his mind concentrated, and stopping the activities of the mind and the senses should practise meditation for the purification of the mind.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

13-14 Keeping the body, the head and the neck steady and in one line, looking at the tip of one's nose and not in (various) directions, one should be steady, should have a tranquil mind, should have no misgivings, and should be observing continence. Having controlled one's mind and fixing it on me, one should sit concentrated contemplating on me.

15 The meditator with his mind controlled, always concentrating it in this way attains peace, viz., merging into me ending in salvation.

16 O Arjuna, one overeating oneself or taking no food absolutely, either sleeping much or mostly keeping awake, does ot attain the state of concentration.

17 The state of concentration which destroys all misery is attained by one who indulges in food and other enjoyments within limit, who undertakes activities within limit, and whose sleep and vigilance are also within a limit.

18 When a man's well-controlled mind remains steady in (is concentrated on) the self, he, with his mind free from a desire for all enjoyments is said to have attained the state of concentration.

19 That a lamp placed (lit. standing) in a place without breeze does not flicker is the simile for a meditator of controlled mind practising concentration.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥
सुखमात्यन्तिकं यत् तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते॥ २२ ॥
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥
शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥ २५ ॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

20-23 One should know that state to be Yoga or a state of concentration, in which the mind restrained by the practice of meditation stops (flying here and there); in which the meditator perceiving the self with the (purified) mind becomes contented in the self; in which he experiences that well-known infinite bliss which is beyond the grasp of the senses and is perceived (i.e. experienced) only by the intelligence, and in which (state) the meditator, steady in the truth, does not move from it; attaining which (state) the meditator does not think any other gain to be greater than that; and occupying which (state) a man is not moved even by a great calamity. This Yoga state is free from the presence of misery. This Yoga (meditation) should be practised with determination and an untired mind.

24-25 Having entirely given up all the desires born of musings and having restrained through the mind the group of senses on all sides one should gradually cease (from sensual perceptions) by the help of determined intelligence assisted by patience, and fixing the mind on the self should not think of anything.

26 Having drawn back the unsteady and fleeting mind from whatever sense it goes out through, he should bring it under the control of the self (i.e. fix it on the self).

27 The highest bliss comes to this meditator whose innate quality of Rajas (which leads a man to attachment and hatred and thence to activities) has been destroyed, who has been one with the highest Self (Brahman), and who has been free from all impurities.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

28 The meditator free from all impurities, always concentrating the mind in the above way easily attains the highest bliss of identity with the highest Self (Brahman).

29 The man whose mind has been steady through meditation sees the same (essence) in all things and finds his own self in all the beings and all beings in his own self (i.e. finds all beings identical with his self).

30 I do not disappear from him who sees me everywhere and sees everything in me, and he (too) is never away from me.

31 The man practising (the path of) meditation who, seeing the oneness of the self with the highest Self, resorts to me who am immanent in all beings, remains in me (one with me), though he lives in all possible ways.[1]

32 O Arjuna, he is believed to be the greatest follower of the path of meditation who regards the happiness or misery in all creatures as equal to his own (i.e. as equally desirable or avoidable as his own) by comparing them with himself.

Arjuna said:

33 O Destroyer of the demon Madhu, I do not see a lasting existence of this Yoga which has been described by you as equanimity (of the mind), because of the fickleness of the mind.

34 O Kṛṣna, the mind is very unsteady, agitating and very strong. I believe its subjugation to be extremely difficult like that of the wind.

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते ॥ ३९ ॥

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत् कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

Lord Kṛṣna said:

35 O Long-armed (Arjuna), the mind is certainly difficult to subdue and very unsteady. But, O Son of Kuntī, it can be brought under a restraint by constant practice (of concentration) and non-attachment (to enjoyments).

36 I am of the opinion that concentration (and equanimity) of the mind (Yoga) is difficult to be achieved by one who has not controlled his mind, but it can be achieved through (proper, the above-named) remedies by a man who has a control over his mind and who endeavours for it.

Arjuna said:

37 O Kṛṣṇa, what becomes of a man possessed of faith (in the Yoga) but who is not persevering, whose mind falls back from equnimity, and who does not fully accomplish meditation ?

38 O Long-armed one, does he not, confused in the march (lit. path) to Brahman, being unestablished anywhere, perish like a shattered cloud, having fallen from both the paths (those of Action and of Meditation)?

39 O Kṛṣṇa, you should remove completely this doubt of mine. There is no remover of this doubt other than you.

Lord Kṛṣṇa said:

40 O Son of Pṛthā (Kuntī), there is certainly no bad end for him either in this world or in the next. O dear one, one striving for the good never comes to a bad plight.

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

41 Going to the worlds destined for the meritorious and staying (there) for innumerable years the man fallen from the path of meditation is born in the house of pure, rich men.

42 Or he is born in the family of wise Yoga-followers themselves. Such a birth in this world is indeed difficult to get.

43 There he acquires the possession of wisdom which he had in the previous birth, and then, O Arjuna, he again makes endeavours for success (i.e. final bliss).

44 He is drawn (to Yoga) helplessly by that previous practice (of Yoga) itself, Even one who (simply) desires to know the path of meditation goes beyond (i.e. has no need for) rituals laid down in the Vedas.

45 The man practising meditation, striving diligently, purified of sins, being accomplished (in Yoga) after many births, then reaches the highest goal (final bliss).

46 The man following the path of concentration (and mind control) is superior to those who perform austerities, to those who follow the path of Knowledge, and to those who follow the path of Action. O Arjuna, do you be a Yogin, (one practising concentration and mind-control) therefore.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ध्यानयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

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47 Even of all those practising meditation he who worships me with his mind fixed on me and with faith, is the best according to me.

Thus ends the sixth chapter called the 'Science of Self-control' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथ सप्तमोऽध्यायः ॥

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

Chapter VII

Lord Kṛṣṇa said:

1 O Son of Pṛthā, listen how a man resorting to me with his mind attached to me practising meditation definitely knows me in entirity[1].

2 I shall declare to you in details the scriptural teaching together with its experience[2] (by sages), knowing which there remains nothing else to be known anew.

3 One in a thousand man strives for gaining the highest goal. Even among (these) striving aspirants only some rare one knows me in my true aspect.

4 (The subtle forms, tanmātras of) earth, water, light, air and ether, the mind, the intelligence and the ego—this is the causal essence in me divided eight-fold.[3]

5 The above-named is the lower nature (Prakṛti) of mine, Know, O Long-armed (Arjuna), another higher nature of mine in the form of the individual soul by which is supported this world.[4]

6 Know that all the beings (sentient and insentient) come out from these (two natures of mine). I am the source and the resort (at the time of dissolution), of the entire world.

मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

7 O Dhanañjaya (Arjuna), there is nothing else higher than I. All this (universe) is passed through me like jewel-beads through the thread.

8 O Son of Kuntī, I am the flavour in water, the light in the sun and the moon, the syllable Om in the Vedas, sound in the ether and the manly vigour in men.

9 I am the fragrant smell in earth, heat in the fire, the life in all the (living) beings, and sufferance in those practising penance.

10 O Son of Pṛthā, know me to be the immemorial productivity (productive power) of all beings (animate and inanimate). I am the talent of the talented, and the dignity of the dignified.

11 I am the strength freed from desire and attachment, of the strong. O Best of the descendants of Bharata, I am the righteous desire (for progeny, riches etc.) in the creatures.

12 Know that all the objects (or mental tendencies) with the predominance of the quality of Sattva (purity), the quality of Rajas (passion), and the quality of Tamas (stupidity), which exist (in this world), have come out of me. But I am not in them; they are in me (i.e. I am not exhausted in them, I transcend them; whereas they are exhausted in me, have no existence beyond me).[5]

13 All this world being deluded by these three-fold objects or tendencies produced by the (three) qualities, does not know me who am beyond them, and am unchanging.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

14 This (threefold modification of the guṇas, which deludes men) is a divine (i.e. extra-ordinary), mysterious creation of mine constituted of (three) qualities and difficult to get over. Those who resort to myself get through this mysterious creation.[6]

15 The wicked fools, the meanest among men, whose discrimination has been carried away (concealed) by the mysterious māyā, and who are possessed of diabolical tendencies, do not resort to me.

16 Four kinds of meritorious men resort to me, O Arjuna, O Best of the descendants of Bharata. They are: the distressed, the seeker of knowledge (or truth), the seeker of wealth and the enlightened.

17 Among these the enlightened (devotee) who is concentrated (on me) and who is solely devoted to me is the most distinguished one. I am extremely dear to the enlightened (devotee), and he to me.

18 All these (the above-named devotees) are magnanimous, but I regard the enlightened one to be my very soul, because he with his mind concentrated has resorted to me who am the highest goal.

19 At the end of many births the enlightened one convinced that all this (world) is Vāsudeva (God), attains me. This great soul is difficult to be met with.

20 With their mind attracted by various desires men guided by their innate tendencies resort to other deities, observing various vows.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

स तया श्रद्धया युक्तस्तस्या राधनमीहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥ २२ ॥

अन्तवत् तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥

21 I make the faith of each devotee steady in that very (form of) deity which each likes to worship with faith.

22 Being possessed of that (steady) faith he desires (to bring about) the pleasure (satisfaction) of that deity, and from it derives those (desired) enjoyments which are fixed by me.

23 But that fruit obtained by those uningenuous persons is perishable. The worshippers of (various) deities go to (those) deities, whereas my devotees go to me.

24 The indiscriminate, not knowing my ultimate nature which is unchanging and excellent, regard me, who am non-manifest, to be possessed of a manifest form.

25 I being covered up by a mysterious delusive power[7] (of mine) am not manifest to all. This deluded world does not know me who am unborn (eternal) and unchanging.

26 O Arjuna, I know the beings past, present and future; but nobody knows me.

27 O Descendant of Bharata and Terror of the enemies, all the creatures in the world become deluded by the indiscrimination caused by the pairs (of opposites like cold and heat, weal and woe, and so on), and arising from desire and dislike.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः । ॥३०

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

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28 Those holy men whose sins have come to an end, and who are free from the blindness (to truth etc.) caused by the pairs of opposites, worship me with a steady determination.

29 Those who resort to me and strive after freedom from old age and death, know the well-known highest Self, the individual self (Adhyātmam), and the action, viz. the offerings at a sacrifice.

30 Those who know me along with all transient objects (adhibhūta), along with the deity presiding over the senses (adhidaiva), and along with the presiding deity of the sacrifice as residing in the body, i.e. the antaryāmin, (adhiyajña), know me even at the time of death, their mind being concentrated on me.

Thus ends the seventh chapter called 'the Science of Knowledge and Renunciation' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called 'the Bhagavadgītā.'

॥ अथाष्टमोऽध्यायः ॥

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

Chapter VIII

Arjuna said:

1 O Best of men, what is that Brahman, what is Adhyātma, and what is Karman? What is named Adhibhūta, and what is called Adhidaiva?

2 O Destroyer of demon Madhu, who is Adhiyajña here in the body, and how (does he stay in it)? How are you to be known, by men controlling their mind, at the time of departure (i.e. death)?

Lord Kṛṣṇa said:

3 The Indestructible is the highest Self (Brahman). Its own nature (i. e. the soul) is called Adhyātma. The act of emitting[1] which brings about the existence of the beings is called Karman.

4 The perishable objects (i. e. all the objects of the world) are Adhibhūta, and the Being (which presides over the senses, Hiraṇyagarbha)[2] is Adhidaivata (i.e. Adhidaiva). I myself am, O Best of men, Adhiyajña, in this body.

5 He who remembering myself at the time of death leaves the body and departs, becomes one with me. There is no doubt about this.

6 Or he may attain, O Son of Kuntī, those deities themselves remembering whom he gives up his body, as he is always absorbed in the thought of those deities.

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ७ ॥

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत् ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ १३ ॥

7 Therefore do you, at all times, remember me and fight. With your mind and thoughts directed to me you shall surely come to me.

8 O Son of Pṛthā, a man contemplating (on the highest divine Being) with the mind having repeated practice of concentration and not flying off to other objects, attains that highest divine Being.

9-10 He who, possessed of devotion and the power of concentration, contemplates, at the time of departure, with a steady mind, keeping well the breath between the two eyebrows, on the wise, ancient, controlling being who is smaller than the atom, the supporter of all, whose form is unimaginable, who is of the sun's brilliance and who is beyond darkness, attains that highest divine Being.

11 I shall declare to you in brief that destination which the students of the Vedas call the Indestructible, which the sages free from attachment enter into, and desiring which men observe the vows of a chaste student.

12-13 He who controlling all the senses and restraining the mind in the heart, steadying the breath in the head (between the eyebrows) practises steady concentration, and who, leaving the body, passes away, muttering the one-syllabled Brahman, viz. Om, thinking of me, reaches the highest goal.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

परस्तस्मात् तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

14 O Son of Pṛthā, I am easy to attain for the meditator who always concentrates on me and who constantly remembers me at all times with his mind not fixed on anything else.

15 The great souls coming to me reach the highest goal and do not experience a second birth which is a dwelling place of misery and is transitory.

16 O Arjuna, all the worlds including the world of Brahman (the Creator) have recurring births in them. But O Son of Kuntī, there is no rebirth after reaching me.

17 They who know the day of Brahman (the Creator) which is of the duration of one thousand (divine) ages,[3] and (his) night which also is of one thousand (divine) ages, are the knowers of the day and the night (i e. of the computation of time).

18 With the rise of the day (of Brahman) all manifest objects come out from the non-manifest. With the advent of the night (of Brahman) they are dissolved into that very non-manifest principle.

19 This number of beings which is the same as it was in the previous age is helplessly dissolved again and again at the advent of night (of Brahman), having repeatedly existed before, and (helplessly) come into being, O Son of Pṛthā, at the commencement of day.

20 That other non-manifest,[4] everlasting principle, which is superior to the non-manifest principle (mentioned before), does not perish when all the beings perish.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

21 The non-manifest has been called (i.e. described as) the Indestructible (elsewhere i.e. in certain Upaniṣadic passages). They call it the highest goal. Having reached it men do not return (to this world). And that is my highest abode (or form).

22 O Son of Pṛthā, he is the highest Being, attainable by concentrated devotion, in whom stay all the beings, and by whom is pervaded all this (universe).

23 O Best of the descendants of Bharata, I shall tell (you) the time[5] departing at which the devotees experience non-return as well as return (rebirth).

24 Fire, light, day, the bright half (of a month), and the six months when the sun is in the Northern Path - the devotees of Brahman departing by these[6] go to Brahman.

25 Smoke, night, the dark half (of a month), and the six months when the sun is in the Southern Path - the devotee departing by these[7] reaches the light of the moon (i.e. the world of the moon) and returns (is reborn) from it.

26 These are known to be the eternal Bright and Dark Paths (Devayāna and Pitṛyāṇa) of the world (of the people). (Going) by one of these a man secures non-return, (going) by the other he returns again.

27 O Son of Pṛthā, a meditator knowing these paths is not deluded. Be therefore, O Arjuna, possessed of concentration at all times.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत् सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥ ८ ॥

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28 The devotee knowing this (knowledge described in this chapter) transcends all that fruit of righteousness which is declared as due for (the study of) the Vedas, he sacrifices, austirities, and liberal gifts. And he reaches he first, highest principle.

Thus ends the eighth chapter called 'the Science of the Indestructible Brahman' in the dialogue of Lord Kṛṣṇa and Arjuna, embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavad-gītā.

॥ अथ नवमोऽध्यायः ॥

श्रीभगवानुवाच ।

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

Chapter IX

Lord Kṛṣṇa said:

1 Again, I will declare to you who are not fault-finding, this most secret knowledge with (its) experience (by the sages) knowing which you will be free from the evil (of the world).

2 It is the best of all lores, the most secret, the most sacred, known directly, holy, very easy to practise and imperishable.

3 O Terror of the enemies, men having no faith in this sacred lore return to the path of the world, strewn with death, without attaining me.

4 All this world has been pervaded by me who am of an imperceptible nature (lit. form). All beings are in me, but I am not settled in them (i.e. I am not affected by them).

5 The beings again are not in me (have no palpable relation or contact with me). See this wonderful lordly glory (prowess) of mine. My self which creates the beings (sentient and insentient), though the supporter of them, does not remain in them. (That is the wonderful prowess).

6 Know that all the beings are in me (without having real contact with me) as the great wind moving everywhere is (also) always in the sky[1].

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

7 At the end of Brahman's day (the time of destruction) all beings merge into my (lower) nature. I again create them in the beginning of Brahman's day.[2]

8 Resorting to my essence (or nature) I again and again create this entire congregation of beings which is helpless being under the control of my nature.

9 But, O Winner of wealth, those activities do not fetter me who remain (aloof) like an indifferent man being non-attached to (those) activities.

10 That essence (Prakṛti), with myself as the witness, produces the living and non-living beings. O Son of Kuntī, the world undergoes transformations by reason of this (my being a witness to Prakṛti).

11 The unenlightened, not knowing my higher nature as the great Lord of all beings, disregard me who take up a human form.

12 The indiscriminate persons whose expectations (or requests) remain unfulfilled, whose actions and wisdom are useless, possess demoniac and diabolic tendencies which delude men.

13 O Son of Pṛthā, great souls possessed of divine nature (tendencies) worship me with their mind not directed elsewhere, acquiring knowledge of me who am the cause of the beings, and am unchanging.

14 Always concentrating and constantly praising me, striving after the goal, being steady in the observance of (certain) vows, and paying homage to me with devotion, they worship me.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक् साम यजुरेव च ॥ १७ ॥

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान् दिवि देवभोगान् ॥ २० ॥

15 Others, offering a sacrifice in the form of (the pursuit of) knowledge, worship me, who am all-pervading, variously, as one or as many (i.e. as different deities).

16 I am the (sacrifice which you call) kratu, or yajña. I am the declaration 'Svadhā' (or the food offered to the manes or Pitṛs). I am the food. I am the sacred chant (mantra) as well as the clarified butter, the fire and the oblations.[3]

17 I am the father of this world, the mother, the supporter, the grand-father. I am the sacred thing to be known, I am the syllable Om, the stanza of the Ṛgveda (ṛk), that of the Sāmaveda (sāma), and that of the Yajurveda (yajus).

18 I am the goal, the maitainer, the lord, the witness, the dwelling place, the shelter, the friend, the source, the principle in which beings are dissolved, the resort, the receptacle, and the unchanging seed (cause).

19 I shine (as the sun). I take up water and pour it (as rain). O Arjuna, I am life and I am death. I am the existent (the cause developed into an effect), and I am the non-existent (the undeveloped cause).

20 The students of the three Vedas, drinking Soma (at a sacrifice) and freed from sins, desire heaven after worshipping me with sacrifices. They attaining the meritorious world of Indra experience heavenly enjoyments in heaven.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते । २१ ॥

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

यत् करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥ २७ ॥

21 Having enjoyed (a stay in) that vast heaven, they enter the world of the mortals when their merit is exhausted. They desiring (various) enjoyments and devoted to the duties taught in the Vedas (i.e. sacrifices), thus undergo departures from (death) and arrivals into (rebirth) this world.

22 I accomplish the achievement of unacquired things and the protection of those acquired, for those men who, contemplating on me with undivided attention, worship me, and are always endeavouring for me.

23 O Arjuna, those also worship myself, (but) irregularly, who, being devotees of other deities, worship them with faith.

24 I am the enjoyer and the lord of all sacrifices. But they do not know me correctly and so fall off (from the right course, viz., direct worship of mine).

25 Those worshipping deities go to (those) deities, those worshipping the manes (Pitṛs) go to the manes. The worshippers of spirits go to spirits, and my worshippers likewise come to me.

26 I accept that present brought with devotion, of that pure-minded man who gives me with love (even) a leaf, a flower, a fruit or water.

27 O Son of Kuntī, dedicate to me what you do, what you eat, what you sacrifice, what you give, and what you practise as a penance.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९ ॥

28 Thus you will be freed from the ties of actions bringing good and bad experiences, and with your mind bent upon the practice of the dedication of acts (i.e. giving up of the desire for fruits of actions) you will be free and will come to me.

29 I am even-minded to all the beings. There is none disliked by me and none dear to me. But they who worship me with love are in me, and I too am in them.

30 If even a very sinful man worships me, not resorting to any other deity, he is to be regarded a good man, because he is busy in the right way.

31 He quickly becomes a righteous man and attains eternal peace. O Son of Kuntī, proclaim on oath to others that my devotee suffers no annihilation.

32-33 O Son of Pṛthā, seeking shelter in me even those who are born in sinful orders, such as women, the Vais'yas and the S'ūdras, attain the highest goal. (What wonder is there, then) if the holy Brahmins and devoted, saintly Kṣatriyas (attain it) ? Having come to this transient and unhappy world, be devoted to me.

34 Have your mind fixed on me, be my devotee, sacrifice to me, (and) bow down to me. Concentrating your mind on me, and devoted to me, you will come to me alone.

Thus ends the ninth chapter called 'the King of Sciences, the King of secret Lores,' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथ दशमोऽध्यायः ॥

श्रीभगवानुवाच ।

भूय एव महाबाहो शृणु मे परमं वचः ।
यत् तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

Chapter X

Lord Kṛṣṇa said:

1 O Long-armed Arjuna, again listen to my excellent words which I shall speak to you delighting in them, through a desire for your good.

2 Neither the gods nor the great sages know my coming into being. For I am the cause of gods and great sages in all ways (i.e. the instrumental as well as the material cause).

3 That undeluded man among the mortals, who knows me who am unborn, uncaused and the lord of all creatures, is freed from all the sins.

4-5 Various traits of men such as intelligence, knowledge (of various objects), non-perplexity, forbearance, truthfulness, control over the senses, peace (of the mind), bliss, pain, birth, death, fear, its absence, non-injury (to creatures), undisturbed state of the mind, contentment, austerities, charity, fame and infamy – all these arise from me.

6 The ancient seven great sages and the four Manus[1] are my creations born of my mind (i.e. through will only); and theirs is this progeny (beings) in the world.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

7 He who knows correctly this (mentioned in vv. 4-6) creation of mine (possessed of my essence), and my wonderful power (yoga) undoubtedly becomes the master or firm concentration.

8 The wise believing that I am the source of all, and that everything comes out of me, worship me with affection.

9 They with their mind and senses directed to me, enlightening one another and always talking about me, become contented and happy.

10 I bestow upon them who are constantly concentrating and worshipping me with love, enlightenment by which they attain me.

11 I, remaining in their thoughts, destroy, through compassion for them, the darkness of ignorance with the glowing lamp of knowledge.

Arjuna said:

12-13 You are the highest Reality, the highest abode, and the greatest purifier. All the sages, the heavenly sage Nārada, (the sage) Asita Devala, and Vyāsa call you the eternal, divine Being, the first of gods, unborn and all-pervading. And you yourself tell me (the same thing).

14 O Keśava, I believe all this that you tell me to be true. O Lord, neither the gods nor the demons know your form (or nature).

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ॥१७॥

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

15 O Best of men, Creator of beings, Lord of the beings, Lord of the gods, Lord of the world, only you yourself know yourself by your own self (i.e. without the help of any instrument).

16 You should describe all your divine glories (things with outstanding essence of God in them) - pervading these worlds with which you remain (in the universe).

17 O You glorious one, how should I, always contemplating on you, know you ? O Revered one, in what objects are you to be contemplated upon by me ?

18 O Janārdana, describe to me again at full length your wonderful power and glories (glorious objects with your essence). I have no satisfaction while listening to this ambrosial speech (of yours).

Lord Kṛṣṇa said:

19 Ah, I shall declare to you the main divine glories of mine, O Best of the descendants of Kuru. (For) there is no end to forms which are expansions of mine.

20 O Thick-haired (Arjuna), I am the soul abiding in the heart of all beings. I am the beginning (the cause), the middle (the existence), and the end (the destruction) of the beings.

21 I am Viṣṇu among the sun-deities (Ādityas[2]) I am the sun with (brilliant) rays among the shining (heavenly) bodies. I am Marīchi among the wind-deities (Maruts[3]). And I am the moon among the constellations.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

22 I am the Sāmaveda of the Vedas, and Indra among the gods. I am the mind among the senses, and of the living beings, the consciousness.

23 I am god S'aṅkara among the Rudra (-deities[4]). I am Kubera among the Yakṣas and the Rakṣases[5]. I am the fire among the Vasu (-deities[6]), and am mountain Meru of the high-peaked ones.

24 O Son of Pṛthā, know me to be Bṛhaspati, the chief of the preceptors. I am Kārtikeya (Skanda) among the generals, and am the ocean among lakes.

25 I am Bhṛgu of the great sages, the one syllable (viz. Om) in the speech, the sacrifice of recitation (or muttering of God's name or a Mantra) of sacrifices, and mountain Himālaya among the steady objects.

26 I am the holy fig tree (Pippala) among trees, Nārada among the heavenly sages, Chitraratha among the Gandharvas, and the sage Kapila among the persons who have obtained true knowledge.

27 Among the horses know me to be Ucchaiḥs'ravas brought forth from [at the churning of the Milky ocean for] nectar. Know me to be Airāvata among good elephants, and the king among men.

28 I am (Indra's) thunderbolt of the weapons, the desire - yielding cow among the cows, and I am the progi- nitor Cupid (among the proginitors). I am Vāsuki of the serpents.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चाहं स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

29 I am S'eṣa(nāga) of the cobras, Varuṇa of aquatic creatures, and (the deity) Aryaman among the manes. I am Yama (the God of death) among the controlling authorities.

30 I am Prahlāda among the demons (Daityas, sons of Diti, one of the wives of sage Kas'yapa), Time among calculators, the lion among beasts, and the eagle among the birds.

31 I am the wind of the moviog (or blowing) things. I am Rama among the warriors. Of fishes I am the crocodile, and of the streams the Ganges.

32 O Arjuna, I am the beginning (production), the end (destruction) and the middle (existence) of created things. Of the sciences, I am the science of the soul and (of various modes of disenssions) the discussion (started with a desire to arrive at the truth) of the debaters.

33 Of the letters I am the letter A (अ), and I am the Copulative Compound (Dvandva) in the group of the compounds. I myself am the infinite Time, and I am the all-prevading supporter (of the universe).

34 I am Death sweeping away all, and I am the source of all future things. Of women I am Fame, Glory, Speech, Memory, Intelligence, Patience and Forbearance.

35 I am the sāman called the Bṛhat (great) Sāman in the stanzas of the Sāmaveda, I am the stanza known as the Gāyatrī in the metrical stanzas of the Vedas. I am the month of Mārgas'īrṣa among months, and I am Spring of the seasons.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत् स्यान्मया भूतं चराचरम् ॥ ३९ ॥

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

यद्यद्विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ ४१ ॥

36 Of the deceitful I am the game of dice. I am the brilliance of the brilliant. I am the victory (of the victorious), I am the activity (of the busy), and the vitality of the strong

37 I am Kṛṣṇa (Vāsudeva) among the descendants of Vṛṣṇi, and Dhanañjaya (Arjuna) among the Pāṇḍavas. I am Vyāsa among the sages, and of the farsighted poets I am Us'anas (or S'ukra known as) Kavi or the poet.

38 I am the punishment (which is the instrument) of those who control the beings. I am the policy of those desiring conquest. Of secret things I am silence, and (am) knowledge of the enlightened.

39 O Arjuna, I am whatever is the cause of all beings. There is no living or non-living being (in this world) which should be void of me.

40 O Terror of the enemies, there is no end to my divine glories, (objects possessed of powerful essence of God), but I have described here the extent of these in brief.

41 Know that whatever being is possessed of (some) glory, brilliance, and prowess, has come out from a portion of my prowess.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

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42 Or, O Arjuna, what is the use of your knowing this further ? I stand supporting this entire (universe) with a portion of mine (i.e. I pervade this universe and am yet beyond it).

Thus ends the tenth chapter called 'the Science of the Glories' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action incorporated in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथैकादशोऽध्यायः ॥

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत् त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

Chapter XI

Arjuna said:

1 Here has disappeared my disillusion by the most secret speech, called (the science) of the soul, which has been uttered by you for my benefit.

2 I have heard at length from you, O Lord with eyes like lotus-petals, the production and destruction of beings, and also the inexhaustible glory (of yours).

3 O Great Lord, it is even as you describe yourself. O Best of men, I desire to see your lordly form (now).

4 O Lord, if you think that it is possible for me to have a sight of it, show me, O Lord of wonderful power, yourself who are unchanging.

Lord Kṛṣṇa said:

5 O Son of Pṛthā, see hundreds and thousands of my forms of various kinds, divine, and of various colours and shapes.

6 See the Ādityas, the Vasus, the Rudras, the (two) Aśvins, and the Maruts. O Descendant of Bharata, see (here) many wonders not seen before.

7 O Thick-haired (Arjuna), see today, here in my body, the entire world, moving and unmoving, in one place, and whatever else you want to see.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

संजय उवाच ।

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

अर्जुन उवाच ।

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

8 You will not be able to see me with these eyes of yours. I shall give you divine sight. See my lordly prowess (with it.)

Sañjaya said:

9-11 O King (Dhṛtarāṣṭra), having said so Hari (i. e. Kṛṣṇa), the great master of wonderful power, showed his great, divine form (to the son of Pṛthā). It had numerous faces and eyes and it contained numerous wonderful sights. It had many divine ornaments and it carried many a divine weapon raised up. It put on heavenly garlands and garments and was anointed with divine, scented pastes. It was all marvellous, glowed brilliantly, was infinite and all-pervading.

12 If there were to arise simultaneously the brilliance of a thousand suns in the sky, it might be similar to the brilliance of that great Being.

13 At that moment, there in body of the Lord of gods, Arjuna saw, in one place, the entire world divided manifold,

14 Then that Arjuna, struck dumb with wonder, and with his hair standing erect (on his body), bowing to the god with a bent head, spoke with folded hands:

Arjuna said:

15 O God, I see in your body all the gods and numbers of various beings. I see God Brahman seated on the lotus, all the sages and extraordinary serpents.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतोदीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमिदं तवोग्रं
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

16 On all sides I see you, possessed of an infinite form and having many arms, bellies, faces and eyes. O Lord of the universe, of infinite forms, I do not see the end, the middle, or the beginning of yours (i.e. of your form).

17 I see you wearing a crown, a club and a discus, a mass of lustre glowing on all sides. On all sides I behold you, difficult to look at, shining like blazing fire and the sun, and immeasurable.

18 You are the Indestructible (Brahman), you are the highest object to be known, and you are the great resort of this universe. You are the unchanging One, and the upholder of the eternal sacred institutes (laws). I believe you to be the ancient-most Being.

19 I see you as one beginningless, middleless, and endless, as possessed of infinite power and innumerable arms, and as one having the sun and the moon as the eyes. I find you to have the face of burning fire, and to be heating this universe with your lustre.

20 You alone have encompassed this distance between the heaven and the earth, and all the quarters. O Great Being, seeing this wonderful, terrible form of yours, the three worlds have been agitated.

21 Here enter into you these groups of gods. Some, terrified, praise you with folded hands. Numbers of great sages and beings who have attained their goal, adore you with numerous prayers, saying, 'Peace be (with the world).'

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वा विस्मिताश्चैव सर्वे ॥ २२ ॥

रूपं महत् ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसंनिभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

22 The Rudras, the Ādityas, the Vasus, the Sādhyas, the (group-deities called) Viśvedevāḥ, the two Aśvins, the Maruts, the manes, and the groups of the Gandharvas, the Yakṣas, the Demons and the Siddhas - all look at you astounded.

23 O Long-armed one, seeing your vast form having many faces and eyes, many arms, thighs and legs, many bellies, and terrible with many jaws, the beings of the world are terrified, and so am I.

24 O Viṣṇu, seeing you who are touching the sky, to be of many glowing colours, with the mouth vast-stretched, and with large, burning eyes, I whose mind has been highly agitated do not keep up courage and get no peace.

25 Seeing your mouths terrible with jaws and burning like the fire of destruction, I have no idea of directions and I get no peace. O Lord of the gods, the Resort of the world, be pleased.

26 Here enter into you all these sons of Dhṛtarāṣṭra along with numbers of kings, Bhīṣma, Droṇa and also that son of a charioteer (i.e. Karṇa), along with our chief warriors as well.

27 They hastily enter your fearful mouths terrible with jaws. Some are seen sticking to the cavities of the teeth with their heads pounded up.

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत् समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो
लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वा न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

तस्मात् त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

28 As the many, rapid water-flows of rivers run towards the sea only, these warriors among men enter your blazing mouths.

29 As moths enter, with increased speed, lighted fire for (their own) destruction, people also with great rapidity enter your mouths for (their) destruction.

30 Swallowing all people on all sides you lick (them) up with burning mouths. O Viṣṇu, your terrible flames filling up the entire world with lustre shine hotly.

31 Tell me who you are of terrible form. Salutations to you, O Great God; be pleased. I want to know you who are the first (of all things), as I do not know your activities.

Lord Kṛṣṇa said:

32 I am Death extending far off, destroying people, engaged now in devouring people. All the warriors who stand in the rival armies will not be breathing even in your absence (i.e. even if you do not kill them).

33 Therefore do you stand up, win fame, and conquering the enemies enjoy the prosperous kingdom. These have been done to death beforehand by myself; O Wielder of the bow with the left hand, be you only a tool (therein).

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

संजय उवाच ।

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

अर्जुन उवाच ।

स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

कस्माच्च ते न नमेरन् महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत् तत्परं यत् ॥ ३७ ॥

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

34 Kill Droṇa, Bhīṣma, Jayadratha, Karṇa and also other warriors who are killed by me. Do not be pained, do battle, you are going to conquer the enemies.

Sañjaya said:

35 Hearing these words of Kṛṣṇa, trembling Arjuna, with folded hands, again bowed down (to him), and spoke to Kṛṣṇa in faltering words, with salutations, terribly afraid.

Arjuna said:

36 O Lord of the senses, it is but proper that the world should be delighted and fascinated by songs of your glory, that the frightened demons should flee in (various) directions, and that all the groups of the Siddhas should bow down (to you).

37 And, O Great Being, why should they not bow down to you who are (so) glorious and the primal creator of even Brahman (Hiraṇyagarbha) ? O Infinite Being, Lord of gods, Resort of the world, you are the existent and the non-existent Indestructible (i.e. Brahman manifested as effect, the world, and Brahman non-manifest, the causal material of the world), and what is beyond these (Sat and Asat) (i.e. Brahman as the ultimate Reality undefiled by anything).

38 You are the primeval God, the ancient-most Being, and the great resort of this universe. You are the knower and the thing to be known, you are the highest abode, and by you is encompassed the universe, O Being of infinite forms !

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात् प्रणयेन वापि ॥ ४१ ॥
यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत् समक्षं
तत् क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

तस्मात् प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

39 You are the Wind (–God), Yama (the god of death), the Fire, Varuṇa, the moon, the lord of the beings and the great grand-father. Salutation (to you); may there be (my) salutation to you a thousand times; and again, and still again, (my) salutations to you !

40 *Salutation to you in the front as also from* behind. O You all-pervading Being, may there be salutation to you on all sides. You are possessed of infinite power and immeasurable valour. You comprehend all, and so you are all (i.e. in all).

41-42 Thinking you to be a friend (i.e. my equal) and not knowing your greatness, whatever curt things I told you such as, O Kṛṣṇa, O Descendant of Yadu, O Friend, through carelessness or even affection; that you were not respected in jest, while engaged in sports, or while partaking of a bed, or a seat, or food, may it be when you were alone, or in the presence (of others) – (all) that I request you (lit. make you), who are impossible to understand, to pardon.

43 You are the father of this moving and non-moving world. You are worthy of its respect and you are its great teacher. There is none to equal you; how can there be in these three worlds another greater than you, O Being of unrivalled glory !

44 Therefore bowing down (to you), and prostrating my body I adore you, the praiseworthy Lord. You should put up with (my guilt) as a father does with his son's, a friend with his friend's, and a lover with his beloved's.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

श्रीभगवानुवाच ।

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

संजय उवाच ।

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५०

45 Seeing (this form) unseen before I am delighted and (at the same time) my mind is highly moved with fear. O God, show me that original from of yours. Be pleased, O Lord of the gods, Resort of the world!

46 I want to see you wearing the crown, carrying the club, and the discus in hand, in that (familiar) form only. O Thousand-armed God, O Lord with the body of the universe, assume that very form with four arms.

Lord Kṛṣṇa said:

47 O Arjuna, I being pleased have shown you through my wonderful power this glorious, lustrous, all-pervading, infinite, primeval form which has not been seen before by anybody other than you.

48 O Great warrior among the descendants of Kuru, it is not possible in this world for one other than you to see me in this form either through the studies of the Vedas and the sacrifices, or by (making) gifts, or by (performing various) ritualistic activities, or by (performing) stringent austerities.

49 On seeing such terrible form of mine may there be no pain in you, nor any dumbfoundedness. Free from terror and with a pleased mind see you here again that very (familiar) form of mine.

Sañjaya said:

50 Having said so Vāsudeva (Kṛṣṇa) once again showed to Arjuna his own form, and the great Being assuming again the gentle form soothed him who was terror-struck.

अर्जुन उवाच ।

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्रीभगवानुवाच ।

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
विश्वरूपदर्शनं नामैकादशोऽध्यायः ॥ ११ ॥

Arjuna said:

51 O Destroyer of the people, seeing this human, gentle form of yours I have now come to my senses and have returned to the normal state.

Lord Kṛṣṇa said:

52 Even the gods always long for the sight of this form which you have seen and which can be sighted with great difficulty.

53 It is not possible to see me in this form as you have seen me through (the study of) the Vedas, austerities, gift or sacrifice.

54 But O Arjuna, Terror of the enemies, I in this form can be correctly known, seen and entered into by undivided devotion.

55 O Pāṇḍu's Son, he comes to me who performs acts dedicating them to me, to whom I am the goal, who is my devotee, who is non-attached, and who has no ill feeting to all the beings.

Thus ends the eleventh chapter called 'the Exhibition of the Universal Form' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथ द्वादशोऽध्यायः ॥

अर्जुन उवाच ।

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात् पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

Chapter XII

Arjuna said:

1 Of those your devotees who adore you in this way (i.e. devoting themselves to your manifest form) constantly persevering, and of those who adore the non-manifest Indestrnctible (Brahman), which are the best knowers of the right course?[1] (i.e. which of the two follow the best course?)

Lord Kṛṣṇa said:

2 Those who fixing their mind on me and always endeavouring, being possessed of great faith, adore me, are regarded by me to be the most appropriately endeavouring persons.

3-4 However, those who, controlling all the senses, regarding all with the same mental attitude, and cherishing the good of all beings, adore the indescribale, imperceptible, all-prevading; unthinkable, unchanging, steady and permanent Indestructible (Brahman), attain my very self.

5 There is greater exertion (required) of those whose mind is fixed on the Imperceptible (Brahman). For, the Imperceptible, the goal, is attained with difficulty by embodied beings.

6-7 But, O Son of Pṛthā, I become, without delay, the saviour from the ocean of the wordly existence accompanied by death, of those who have fixed their mind on me and who, devoted to me and meditating on me with undivided concentration (or exertion) alone, adore me dedicating all acts to me.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात् कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

8 Fix your mind (i.e. thoughts) on me, and direct your settled thought to me. There is no doubt that (thus) you will stay in me after this worldly existence (after death).

9 If you are not able to fix your mind steadily on me, desire, O Dhanañjaya, to attain me by constant practice of meditation.

10 If you are unable to make repeated efforts (at concentration), be devoted to (the performance of) acts dedicated to me. You will attain success (i.e. salvation, Mokṣa) even while (i.e. by) performing acts dedicating them to me.

11 If, however, you are unable to do even this, devoting yourself to the performance of acts dedicated to me (madyoga), then, controlling your mind, give up (the desire for) the fruit of all actions.

12 Knowledge is better than mere practice of concentration; and meditation (on God, with true knowledge) is better than knowledge. The renunciation of the (desire for the) fruits of all actions is better than meditation. Through renunciation of (the desire for) the fruits there comes immediate peace.

13-14 The devotee of mine who has fixed his mind and intellect on me, who has no ill feeling towards any (lit. all) beings, who is friendly (to all), compassionate, free from attachment to things as 'mine', non-egoistic, unmoved by misery or happiness, forgiving, always contented, always endeavouring, who has a control over the mind, and who is of firm resolve – he is dear to me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥ १९ ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

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15 He is dear to me on whose account men are not worried and who is not worried on their account and who is free from joy, anger, fear and dejection.

16 That devotee of mine who expects nothing of others, who is pure, dexterous, indifferent, and unworried, and who gives up all activities, is dear to me.

17 He is dear to me who being devoted (to me) is neither delighted (through coming upon an agreeable thing), nor displeased (through coming upon a disagreeable thing), who does not grieve (at a loss), nor desires (anything), and who renounces both good and bad things.

18-19 That man devoted to me is dear to me who has the same feeling for an enemy and a friend, who has the same attitude towards honour and insult (given to him), towards cold and heat, weal and woe, who is free from attachment, to whom praise and censure mean the same thing, who remains silent, who is contented with whatever he gets, who has no abode, and whose intelligence is steady.

20 Those devotees, who being devoted to me and having faith (in this teaching), take to (i.e. carry out) this holy nectar (the path of devotion) as described (by me), are extremely dear to me.

Thus ends the twelfth chapter called 'the Path of Devotion' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथ त्रयोदशोऽध्यायः ॥

श्रीभगवानुवाच[1] ।

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत् तज्ज्ञानं मतं मम ॥ २ ॥

तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥ ३ ॥

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

Chapter XIII

Lord Kṛṣṇa said:

1 O Son of Kuntī, this body is called the field (kṣetra), and the wise call him who knows it (as identical with or different from him) the knower of the field (kṣetrajña i.e. the soul).[2]

2 And again, O Descendant of Bharata, know the kṣetrajña or soul in all bodies to be myself. I believe that the knowledge of the body and the soul is the (true) knowledge.[3]

3 Hear from me in brief what (i.e. of what nature) that body is, of what kind (i.e. possessed of what qualities) it is, what evolutes (like the senses) it contains, whence it comes into being (this it does from the contact of the primeval matter and the soul, Prakṛtipuruṣasaṁ-yoga), and what (i. e.of what varieties) it is (the varieties of the body are the movable or living bodies, the im-movable or non-living bodies and so on). Listen also to what he i.e. the soul (kṣetrajña) is, and of what capacities he is possessed.

4 (All this i.e. the nature of the kṣetra or body and the kṣetragña or soul) has been celebrated by sages in various ways at different places in different words of the Vedas, and in words of aphoristic sentences describing Brahman[4]– words which are reasoned out and definite.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥
इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत् परं ब्रह्म न सत् तन्नासदुच्यते ॥ १२ ॥

सर्वतःपाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

5-6 The (five) gross elements, the ego, cosmic intelligence, and the non-manifest (primeval matter, Prakṛti); the ten and one senses and the five objects of the senses; desire, dislike, happiness and misery, the body, mental awareness, and fortitude - this is the field (kṣetra), described in brief, along with (sevreal) modifications (contained in it).

7-11 Absence of vanity, absence of hypocrisy, non-injury (to creatures), forbearance, straight-forwardness, serving the preceptor, purity, steadiness, self-restraint: non-attachment to objects of senses, absence of egotism as well, awareness of the evil, namely, misery in birth, death, old age and disease: non-attachment, absence of strong attachment to son, wife, home etc. and equanimity of the mind at all times in coming upon desired and undesired (things): unswerving devotion to me with undivided attention, resort to solitude, dislike for congregations of men; steadiness in the knowledge of the self, and awakening to the purport of the knowledge of Reality—this has been named Knowledge (jñāna)[5]; Ignorance is what is contrary to this.

12 (Now) I shall speak about that which should be known, knowing which one enjoys eternality (i.e. salvation). It is the beginningless highest Brahman, (and) it cannot be described as the existent or as the non-existent (i.e. being beyond the grasp of the senses, it is beyond the province of language).

13 It has hands and feet, eyes, heads and mouths, and ears on all sides. It pervades everything in the world.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ १७ ॥

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

14 It appears to possess the functions of all the senses and yet possesses no senses at all. It is unaffected (by anything, i.e. has no contact with anything, because it has no contact-establishing senses), yet it is the supporter of all (by being the ultimate essence of them). It is void of the three guṇas (Sattva, Rajas and Tamas), yet it witnesses the guṇas (i.e, the effects of the guṇas, viz. happiness, misery and delusion).

15 It is outside the beings and also inside. It is the moving world and the unmoving (i.e. the living and non-living beings). It is unknowable because of its subtle nature. It is far off and also near by,

16 It is undivided (i.e. remains as one) among the created beings, yet seems to stand divided. (It is one in all the beings like the sky, but appears divided being limited by the bodies of the beings). That object worth-knowing (the Brahman) is the supporter of beings, (their) destroyer, and (their) producer.

17 It is the light of the luminaries. It is unaffected by darkness. It is (itself) Knowledge, the principle worth knowing and the principle that can be known through (means of) knowledge (mentioned in vv. 7-II, viz., absence of vanity, absence of hypocrisy etc.). It is established in the heart of all.

18 Thus has been described in brief the field or the body (a congregation of the Primeval Matter, Prakṛti, and its evolutes), as well as (the means of) Knowledge and the Principle worth knowing. Having known this my devotee becomes fit for attaining my nature (i.e. for being one with me).

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९ ॥

कार्यकरणकर्तृत्वे[7] हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २२ ॥

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेण चापरे ॥ २४ ॥

19 Know both the Primeval Matter (Prakṛti) and the self (Puruṣa) to be beginningless (i.e. unproduced) Know the modifications (the body, the senses etc. i.e. gross elements and the senses) and the qualities as produced from the Primeval Matter.

20 Prakṛti is said to be the cause of bringing about the effect (i.e. the body or the later products of Prakṛti) and the instruments (i.e. the senses or the immediate evolutes of Prakṛti, such as Mahat, Ahaṅkāra etc.). (And) the self is said to be instrumental in experiencing pleasures and pains.

21 The self occupying the Prakṛti (i.e. the modifications of Prakṛti, such as the body, the senses etc.). experiences the qualities born of Prakṛti (i e. pleasures, pains etc.). The cause of its births in good and evil orders (such as gods, beasts etc) is (its) attachment to (those) qualities (i.e. the objects of enjoyment).

22 The transcendental self in this body (is) a close witness, an approver (of the activities of Prakṛti), the supporter, the experiencer (of various objects) and the great lord. And it is also called the great soul (Paramātmā).

23 He who knows the self and the Prakṛti (Primeval Matter) together with the evolutes (of Prakarti) in this way, is not born again even when living in any way he likes (i.e. even though he follows any path he likes).

24 With the help of meditation some perceive the self in the mind through intelligence (i.e they feel the presence of the self-luminous self in them); others realize it, through a discriminative knowledge of the Prakṛti and the Puruṣa;[8] while still others realize the self through disinterested actions.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

यावत् संजायते किंचित् सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥ २६ ॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥

अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

25 Others, however, not knowing (the self) in the above way hear (about it) from others (i.e. teachers), and then meditate upon it. And they, too, devoted to (such) discourses (of the teachers) do cross over Death (attain final liberation).

26 O Best of the descendants of Bharata, know that whatever object, moveable or immoveable, that be produced (in this world), is produced through the union of the Primeval Matter (with its modifications) and the self.

27 He perceives (correctly) who sees (the soul) as existing equally (i.e. in the same form) in all the beings as the great lord, and as the imperishable among the perishable objects.

28 The man knowing the glorious (self) well-established (i e. unchanging) and (remaining) alike in all objects does not himself bring the self to degradation (as the ignorant do), and then achieves the highest goal (viz. final liberation).

29 He knows (correctly) who understands all actions as being performed by the Prakṛti itself, and understands the self to be non-performer (of them).

30 When a man understands the multiplicity of beings as rooted in one Principle (the Ātman, or the Prakṛti), and the (varied) expansion as taking place from that (one Principle) alone, he becomes (one with) Brahman.

31 This great self, O Son of Kuntī, because of its being beginningless and qualitiless, (is) unchanging, (and it) does not perform any activity, nor is affected (by any result of the act) even though it stays in the body.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
क्षेत्रक्षेत्रज्ञयोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

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32 Just as the all-pervading ether is not affected (by anything) because of its extreme subtlety, the self occupying different bodies is not affected (by any qualities of the bodies).

33 O Descendant of Bharata, as the one sun illumines this whole world, the (embodied) self illumines the entire material world.

34 Those who see with the eye of wisdom such distinction between the embodied matter and the embodied self, and the liberation (of the self) from the Primeval Matter which produces all beings, reach the highest goal (Brahman).

Thus ends the thirteenth chapter called 'the Science of Discrimination between the Primeval Matter and the Self,' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथ चतुर्दशोऽध्यायः ॥

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥

Chapter XIV

Lord Kṛṣṇa said:

1 I shall again declare, the supreme, the best knowledge, the knowledge of all knowledges, having known which all the sages flew from this world to the highest goal.

2 Persons attainig oneness with me by resorting to this knowledge, are not born even at the (time of) creation, nor do they suffer (dissolution or change) at the (time of) dissolution of the world.

3 The great Prakṛti (Mahad-Brahm)[1] is the womb for me (to create things in). I place the embryo (the seed) in it. O Descendant of Bharata, from it takes place the birth of all beings.

4 O Son of Kuntī, I am the seed-sowing father, and the great Prakṛti the womb (i.e. mother) of all the embodied beings (living and non-living) that are born in various orders of created beings.

5 Goodness, Passion and Darkness (Sattava, Rajas and Tamas), the qualities (or evolutes) born of Prakṛti, fetter in this body, O Long-armed One, the soul which is unchanging.

6 Of these, goodness (sattava), being of the nature of purity, is brilliant (i.e. destroyer of the obstruction caused by darkness, Tamas), guiltless (i.e. serene). O Sinless One, it binds a man with attachment to complacency and knowledge.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ ७ ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

7 Know passion (Rajas) to be of the nature of liking, the source of longing and attachment. O Son of Kuntī, it enchains the self with foundness for activity.

8 Know darkness (Tamas) as born of ignorance, and as deluding all the souls. O Descendant of Bharata, it fetters a man with negligence, laziness, and slumber.

9 Goodness yokes (a man) to pleasure (i.e. makes a man think of happiness, or makes him optimistic); passion, O Descendant of Bharata, yokes him to action, and darkness, overpowering enlightenment, indeed, yokes him to negligence.

10 O Descendant of Bharata, overpowering passion (Rajas) and darkness (Tamas), goodness (Sattva) asserts itself; overpowering goodness and darkness, passion asserts itself; and overpowering goodness and passion, darkness asserts itself.

11 When in all the doors, i.e. senses, in this body there arises enlightenment, which is knowledge, (i.e. when there are sense-perceptions), one should know that goodness (Sattva) has become predominant (in the body).

12 O Best of the descendants of Bharata, greed, activity, commencement of acts, ceaseless planning, longing — these are born when passion (Rajas) becomes predominant.

13 Non-enlightenment, non-activity, negligence as well as delusion — these are born, O Descendant of Kuru, when darkness (Tamas) becomes predominant.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

ऊर्ध्वं गच्छन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

14 If a man dies when goodness predominates, he attains the pure regions (obtainable) by those who know the best (principle) [these are those who worship Hiraṇyagarbha etc. according to S'rīdhara and Madhusūdana].

15 Dying when passion predominates, one is born among creatures devoted to activities (i.e. men), and dying when darkness predominates, one is born in the unenlightened classes of beings (i.e. beasts and the like).

16 The wise declare the result of a good act to be good and serene, and pure. The end of a passionate act is misery, and that of a dark act (act done through darkness or Tamas) is non-enlightenment.

17 From goodness (Sattva) is born enlightenment, from passion (Rajas) greed, and from darkness (Tamas) appear negligence and delusion as well as non-enlightenment.

18 Those in whom goodness predominates go up (i.e. to heavenly regions), those dominated by passion remain in the middle (are born in this world as human beings), whereas those dominated by darkness, being devoted to the traits of the lowest quality (viz. Tamas), go down (i.e. are born as beasts, or go to hell).

19 When an enlightened one knows as the agent (of every act) none other than the (three) qualities, knows oneself to be beyond (i.e. distinct from) the qualities, he secures my essence (becomes one with me).

20 An embodied soul going beyond the grasp (i.e. influence) of these three qualities which produce the body[2] becomes free from birth, death, old age and miseries, and attains the immortal (abode).

अर्जुन उवाच ।

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ २१ ॥

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Arjuna said:

21 O Lord, of what characteristics is a man, transcending these three qualities, possessed? How does he conduct himself? And how does he free himsef from the reach of these three qualities?

Lord Kṛṣṇa said:

22-25 He is called one transcending the qualities who does not dislike enlightenment, activity, as well as delusion (the effects of the qualities) when they have begun to take place, nor longs for them when they have disappeared; who, remaining like one unconcerned, is not moved by the qualities (i.e. their workings); who remains calm and does not move, thinking that (in all activities) it is the qualities that are working; to whom happiness and misery are one; who is self-complacent; to whom a clod of earth, a (piece of) stone and gold are the same; to whom agreeable and disagreeable things are the same; who is fortified; who looks with equality on his censure and praise; who remains the same when receiving honour and dishonour; who has the same attitude to friendly and hostile sides; and who has abandoned all activities.

26 And he who worships me with an unswerving devotion completely transcends the qualities, and becomes fit for merging into Brahman.

27 I am the (ultimate) resort of the immortal and unchanging Brahman, of eternal righteousness (righteous conduct), and of unending happiness.

Thus ends the fourteenth chapter called 'the Science of the Division of the three Guṇas,' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथ पञ्चदशोऽध्यायः ॥

श्रीभगवानुवाच ।

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥
ततः पदं तत् परिमार्गितव्यं
यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

Chapter XV

Lord Kṛṣṇa said:

1 The wise speak of an eternal As'vattha (Pippala) tree (the world-flow, Saṁsāra) with its root above (i.e. in the transcendant Brahman) and branches below (the lower creation from Brahman is the branches). The Vedas are its leaves (protectors like leaves). He who knows it, knows the Veda (the truth taught in the Vedas).[1]

2 Its branches (creation) which are nourished by the three qualities and which have objects of senses as their shoots, are spread up (to higher creation like the gods) and down (to the lower creation like beasts and non-living beings). Its (further) roots[2] (attachment, aversion etc.) which give rise to activity are struck in the world of human beings.

3-4 The form of this (world-flow) is not here perceived in that shape (as described above), nor is perceived (here) its end, its beginning, or its existence (in the middle, i.e. how it remains at present). Having cut off this As'vattha, which has taken firm roots, with the formidable weapon of detachment, one should, then, search out that abode (the Brahman) reaching which men do not come back, with a resolve that I seek shelter with that very first Man from whom has spread forth (this) ancient world-activity (world-flow, Saṁsāra).

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

5 The discriminating men who are free from pride and delusion, who have subdued the vice of attachment, who are always meditating on the self, whose desires have subsided, and who are freed from (the bonds of) the pairs named happiness and misery, reach that ever-enduring abode (viz. Brahman).

6 The sun does not illumine that (abode), nor the moon, nor the fire; that is my exalted abode (i.e. form) reaching which people do not return.

7 My own eternal portion, appearing as the embodied soul (Jīva) in this world, impels the (five) senses with the mind as the sixth, when they occupy their proper positions (e.g. the sense of smell occupies the tip of the nose, and so on).

8 When the soul attains a (new) body – when (this) lord (of the body, the senses) transmigrates (from a body) – it moves taking with it these (senses), as the wind moves (taking with it) the odour-particles from their abode (i.e. flowers and the like).

9 Occupying the ear, the eye, the sense of touch, the sense of taste, the nose, and the mind, this (soul) experiences objects (of senses).

10 The indiscriminate do not perceive it transmigrating, or occupying the body, or experiencing (objects), or as accompanied by the qualities (enlightenment, passion and darkness); those possessing the eye of Knowledge (only) perceive it.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत् तेजो विद्धि मामकम् ॥ १२ ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

11 And the striving meditators perceive it dwelling in their mind but the uncontrolled fools, their intelligence being deadened, though striving (to see it, through the study of scriptures and such means), do not see it.

12 Know the light which is found in the sun, the moon and the fire, and which illumines the whole world, to be mine (derived from me).

13 Entering the earth I support (all) the beings with (my) prowess, and being Soma, the storehouse of sap, I nourish all plants.

14 I, staying in the body of creatures, becoming the fire in the stomach, assisted by the vital air going out and coming in, digest the fourfold food (that to be chewed, to be swallowed, to be licked, and to be sucked).

15 I dwell (as the soul) in the heart of all. Memory and knowledge as well as (their) loss arise from me. I alone am to be sought after by all the Vedas. And I am the propounder of the Upaniṣadic knowledge, as also I alone am the knower of the Vedas.

16 There are two Beings in this world: the changing one and the unchanging one. All created things are the changing (Being), and the subtle one (i.e. the soul) is called the unchanging (Being).[5]

17 But the highest Being is another (a third) one. It is called the highest Self. Having permeated the three worlds (this) immutable Lord supports (them).

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥ २० ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

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18 Because I transcend the changing (non-living beings), and am also superior to unchanging (subtle soul), I am known in the Veda as well as in the world (i.e. writings of non-seers) as the Best Being.

19 O Descendant of Bharata, he who being undeluded knows me thus who am the Best Being, knows everything, and worships me with all the heart.

20 O Sinless (Arjuna), here has been thus described the most secret lore by me. O Descendant of Bharata, one knowing it, becomes enlightened and has all his duties accomplished.

Thus ends the fifteenth chapter called 'the Science of the Best Being,' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

।। अथ षोडशोऽध्यायः ।।

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ।। १ ।।
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ।। २ ।।
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ।। ३ ।।

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ।। ४ ।।

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ।। ५ ।।

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ।। ६ ।।

Chapter XVI

Lord Kṛṣṇa said:

1-3 Fearlessness, Purity of the mind, Firm hold of Knowledge and its realization through concentration, Charity, Sense-control, Sacrificial offerings, Daily Veda-study, Austerities, and Straightforwardness; Non-injury to beings, Truthfulness, Absence of anger, Generosity, Peace of the mind, Absence of slander, Compassion for beings, Freedom from avarice, Gentleness, Sense of shame, Absence of fidgetiness; High spirit, Forgiveness, Fortitude, Purity, Absence of malice, and Freedom from great stiffness – these are possessed, O Descendant of Bharata, by one who is born to divine greatness.

4 Hypocrisy, Pride, Stiffness, Irritability, Harshness, and Indiscrimination – these, O Son of Pṛthā (Kuntī), belong to one born to demoniac eminence.

5 Divine eminence is believed to bring freedom (from bondage), and demoniac one to bring bondage. O Son of Pāṇḍu, do not be depressed; you are born to divine eminence.

6 There are two (kinds of) created beings in this world: the divine and the demoniac. The divine (class) has been described at length. O Son of Pṛthā (Kuntī), (now) hear of me about the demoniac (one).

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत् कामहैतुकम् ॥ ८ ॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

7 The demoniac people do not know activities to be undertaken (Pravṛtti), and those to be desisted from (Nivṛtti). And there is neither purity, nor approved conduct (laid down by the good), nor truth in them.

8 They declare the world to be abounding in falsehood, unfounded (on any enduring principle), uncaused or unsuperintended by God, produced by no causal connection between one thing and the other (but by chance-meeting of them). What else, they say, it originates through lust (only).

9 Taking up this view, (these) enemies of the world, who have discarded their self, who possess but shallow intelligence, and who perpetrate horrible deeds, exist (in the world) for the destruction of the world.

10 They, full of hypocrisy, stiffness and pride, imbibing insatiable longing (in them) and taking, through delusion, to false ideas busy themselves (in various ways) following impure practices.

11-12 Given to unbounded anxiety till the end of their lffe, believing enjoyments of desires to be the highest end, and firmly holding that this (enjoyment) alone exists, these persons, enchained with hundreds of ties of hopes, and given to desires and anger, long for amassment of riches, through unjust means, for the fulfilment of their desires.

इदमद्य मया लब्धमिदं प्राप्स्ये मनोरथम्।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥१४ ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

तानहं द्विषतः क्रूरान् संसारेषु नराधमान्।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ॥ २१ ॥

13-16 Being deluded by false ideas such as the following – I have secured this today; (now) I will achieve this desire (of mine); I (already) possess this, and this money too will (now) come to me; I have killed that enemy, and shall destroy other (enemies) too; I am the master of lordly glory, I have (means to all) enjoyments, I have accomplished everything, I am powerful, I am happy; I am in affluence, I am born in a noble family, who else is equal to me? I will perform sacrifices, I will give in charity, and I will amuse myself – these persons carried away by various thoughts, wrapped up in the screen of indiscrimination, engrossed in enjoyments of desires, fall into unholy hell.

17 They thinking highly of themselves, stiff, full of self-esteem and pride due to wealth, perform, ostentatiously and unceremoniously, sacrifices, which are sacrifices in name only.

18 Given to egoism, force, pride, lust, and anger these persons jealous (of the good) hate me – dwelling in their own bodies and in those of others.

19 I constantly hurl these wicked, cruel haters (of mine), the worst men in the world, to demoniac orders of beings (such as tigers, lions etc.) only.

20 O Son of Kuntī, (these) fools born in demoniac orders of beings, without reaching me, birth after birth, attain still worse orders.

21 There is this threefold portal of Hell, the destroyer of one's self, namely, Desire, Anger, and Avarice. Therefore one should abandon this triad.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
दैवासुरसंपद्विभागयोगो नाम षोडशोऽध्यायः ॥ १६ ॥

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22 O Son of Kuntī, a man who has escaped these three portals of darkness (Hell), practises his own good, and then reaches the high abode (salvation).

23 He who discarding the scriptural injunctions behaves wilfully, does not attain success, nor happiness, nor the highest goal (liberation).

24 Therefore Scripture is to be your authority in determining what is a righteous act and what is a sinful one. Knowing what has been said by scriptural injunction, you should undertake activity in this world.

Thus ends the sixteenth chapter called 'the Science of the Distinction of the Divine and the Demoniac Glory,' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथ सप्तदशोऽध्यायः ॥

अर्जुन उवाच ।

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः॥ १ ॥

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

Chapter XVII

Arjuna said:

1 O Kṛṣṇa, of what kind is the undertaking of those who, discarding the ritualism of the scriptures, adore (deities) with faith ? Is it (of the quality of) goodness (Sattva), or passion (Rajas), or darkness (Tamas) ?[1]

Lord Kṛṣṇa said:

2 That innate (i.e. born of the impressions of the previous birth) faith of men is threefold, namely, that born of Sattvaguṇa, that born of Rajoguṇa, and that born of Tamoguṇa. Listen to it (as being described by me).

3 O Descendant of Bharata, the faith of each man is in keeping with his true essence. A man here is (but) a profusion of faith. A man is (an incarnation, as it were, of) that faith of which he is (amply) possessed.

4 Those who are dominated by the Sattvaguṇa worship gods, those dominated by Rajas worship the Yakṣas and the Rākṣasas; other men who are dominated by Tamas worship spirits and various goblins.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान् विद्ध्यासुरनिश्चयान् ॥ ६ ॥

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥८॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

5-6 Know those deluded persons to be of diabolic disposition, who possessed of pretention and pride, and carried away by the force of desire and strong attachment, perform horrible penances not laid down in the scriptures, and who emaciate the group of the gross elements (forming the body and the senses) in the body, as well as afflict me who live in the inner body (of each being).

7 And food also, dear to everyone, is threefold as are sacrifice, penance and gifts. Now listen to their classification.

8 Food which is flavoury, tender, nutritious, pleasing to the eye and which creates longivity, vitality, strength, good health, delight and appetite (or relish) is dear to the man in whom the Sattvaguṇa dominates.

9 (Very) bitter, sour, saline, very hot, pungent, dry, and burning food which generates pain, melancholy and disease, is dear to the man with Rajas predominant in him.

10 Cold, flavourless, foul-smelling and stale food, as well as the leavings of one's meal and impure food, is liked by a man in whom Tamas predominates.

11 The sacrifice which is performed as laid down by scriptural injuctions, by persons not longing for (its) fruits, with the idea that a sacrifice must be performed, and after concentrating the mind (on it), is called the pure (Sāttvika) sacrifice.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १६ ॥

श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

12 O Best of the descendants of Bharata, know that sacrifice to be passionate (Rājasa) which is performed after making up the mind that a certain gain is to be obtained, or which is performed for ostentation.

13 The wise call that sacrifice a dark (Tāmasa) one, which is bereft of the proper procedure, in which no food is given in charity, which is not accompanied by (the recitation of) Vedic stanzas, in which no money is given as gift, and which is not observed through faith.

14 Honouring of the gods, the Brahmins, the elders (including the teacher), and the talented, cleansing (of the body), straightforwardness, continence, and non-injury to animals – these are called the physical austerities.

15 Unpainful, truthful, agreeable and beneficial words, as well as the (daily) Veda-study, are called austerities of the speech.

16 Tranquillity of the mind, goodness, silence, restraint of the mind, purity of thoughts - these are called the mental austerities.

17 The wise call these threefold austerities, when carried out with great faith by persons with a steady mind, and not longing for fruits, the pure (Sāttvika) ones.

18 The (threefold) austerities performed for (winning) praise, respect, and adoration, or for ostentation, are called here the passionate (Rājasa) austerities. These are (but) fleeting and evanescent.

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत् तामसमुदाहृतम् ॥ १९ ॥

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

यत् तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत् तामसमुदाहृतम् ॥ २२ ॥

ॐ तत् सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

19 The austerities which are performed with affliction to one's self through a foolish concept, or for the destruction of somebody, are named the dark (Tāmasa) ones.

20 That gift is said to be the pure (Sāttvika) one, which is given to a worthy recipient – one who has not done a good turn to us – in the proper place and at the proper moment with the resolve, 'I want to give (this as a gift)'.

21 The gift which is made grudgingly for (i.e. expecting) a return, or with an eye on a certain end to be achieved (through it), is named the passionate (Rājasa) gift.

22 That is called dark (Tāmasa) gift which is given in an unholy place, not at an auspicious time, without honouring the recipient and contemptuously.

23 Om, Tat (That), Sat (the Existent) – this has been the threefold designation of the great Self. The Brahmins, the Vedas, and the Sacrifices were first created through that (threefold designation, i.e. with the help of this threefold designation of the Brahman).

24 Therefore (because Om, Tat, Sat are the designation of the Brahman) the rites of sacrificing, gifts and penances, laid down in the scriptures, always start, on the part of the students of the Vedas, with the uttering of the syllable, Om.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ॥ २८ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः ॥ १७ ॥

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25 Having uttered (the word) Tat are performed, by the seekers of salvation, the various sacrificial and penance rites as well as the acts of making gifts, without fixing their mind on some fruit.

26 The term Sat is used for (carrying the idea of) existence and goodness. O Son of Pṛthā, the word Sat is similarly employed for an auspicious rite.

27 Also the engagement in a sacrifice, austerities, or in making of gifts is called Sat. So also any activity helpful to these (sacrifice etc.) is called Sat (the real).

28 O Son of Pṛthā, whatever is sacrified, or given in charity, or performed as austerity without faith is Asat (the unreal). It is (useful) neither here nor after death.

Thus ends the seventeenth chapter called 'the Science of the Division of the threefold Faith,' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the Science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

॥ अथाष्टादशोऽध्यायः ॥

अर्जुन उवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥ १ ॥

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

Chapter XVIII

Arjuna said:

1 O Long-armed Hṛṣīkeśa, the Destroyer of Keśi, I want to know distinctly the real nature of Renunciation (Saṁnyāsa) and Abandonment (Tyāga).

Lord Kṛṣṇa said:

2 The far-sighted persons know the giving up of actions prompted by desire (for a fruit) to be Renunciation; whereas the talented call the leaving off of (the desire for) the fruits of all actions, Abandonment.

3 Some wise men say that actions being sinful should be abandoned; others say that the activities of sacrificing, making gifts and performing austerities should not be abandoned.

4 O Best of the descendants of Bharata, listen to my (reasoned out) view on (the point of) this abandonment.[1] O Tiger among men, abandonment (of actions, and the desire for fruits) is indeed said to be threefold.

5 The activities of sacrificing, making gifts, and performing austerities are not to be given up; they are certainly to be carried on. Sacrifice, gifts and austerities are the purifiers of the wise.

6 But even these acts are to be performed without attachment (to them) and (the desire for their) fruits. This is, O Son of Pṛthā, my best, confirmed opinion.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात् तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

दुःखमित्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

कार्यमित्येव यत् कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

7 The giving up of an obligatory act is not reasonable. Its abandonment through delusion is declared to be dark (Tāmasa).

8 When a man abandons an act, thinking it is but a torture, through the fear of physical pain, he performs (but) a passionate (Rājasa) abandonment, and surely does not attain the fruit of abandonment.

9 O Arjuna, that an obligatory act is performed (by a man) giving up attachment and (desire for) the fruit, only with the idea that it must be performed, is believed to be the pure (Sāttvika) abandonment.

10 The talented renouncer (of attachment and desire for fruits) being possessed of Purity (Sattva) and free from doubts, neither dislikes a disagreeable act, nor likes an agreeable one.

11 It is not possible for an embodied being to give up acts in entirety. He is called the renouncer who renounces (the desire for) the fruits of actions.

12 Those who have not given up (their desire for) the fruit suffer after death threefold result of (their) acts, viz., evil, good, and the mixed; but those who have renounced (the desire for fruits) never suffer (any result).

13 O Long-armed one, know from me these five causes instrumental in the accomplishment of all acts, and which are declared (as such) in the theory of the Path of Knowledge.

14 (These are–) the substratum (i.e. the body), the agent (the self), the varied instrument (i.e. the senses), and various, distinct activities (of the vital airs); Destiny indeed is the fifth of these.

शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान् न हन्ति न निबध्यते ॥ १७ ॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

15 These five are the causes of any act, just or otherwise, which a man undertakes with his body, speech, or mind.

16 This being so, he, the wicked-minded one, who regards only the self among them (among those five) as the producer (of the act) because he had no definite, true knowledge, does not know (correctly).

17 He who entertains no feeling that I am (the doer of an act), and whose mind is not affected (with the above idea and the idea that I shall suffer the fruits of the act), does not (really) destroy (anything) even after killing these people, nor is he enchained (by the bonds of acts).

18 (Sense–) perception, the object of perception, and the perceiver – these three constitute the impelling factor of an activity; (whereas) the instrument (senses etc.), the object (on which an activity is performed), and the agent – these three constitute the substratum of an activity.[2]

19 Knowledge, activity and the agent are (each) described only as threefold on the basis of the (threefold distinction of qualities (Sattva, Rajas, and Tamas), in the Science of the Qualities (i.e. the Sāṁkya S'āstra). Listen to them also in the proper way (i.e. as described in that science).

20 Know that knowledge to be based on the quality of purity or Sattva, by possessing which a man perceives an unchanging principle (as running) through all created beings, and as a single whole (like the sky) (though remaining) in varied entities.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

यत् तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकम् ।
अतत्त्वार्थवदल्पं च तत् तामसमुदाहृतम् ॥ २२ ॥

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत् तत् सात्त्विकमुच्यते ॥ २३ ॥

यत् तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत् तत् तामसमुच्यते ॥ २५ ॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

21 Know that knowledge to be based on the quality of passion or Rajas, which comprehends separately, among all the beings, the various, distinct souls.

22 That knowledge is declared to be based on darkness or Tamas, which comprehends (the चिदंश in) one effect (such as a body) as a (distinct) whole (i.e. as entirely different from the चिदंश in another body), which is irrational, void of ultimate truth, and unsubstantial

23 An enjoined, daily act bereft of attachment, performed without a liking for or aversion to it, by one who desires no fruit, is called pure (Sattvika).

24 The act which, involving great exertion, is performed by one desiring (its) fruit, and possessed of pride, is called passionate (Rājasa).

25 The act which is commenced through indiscrimination without paying regard to the consequence, expenditure, injury to other creatures (involved in it), and one's capacity, is called a dark (Tāmasa) (act).

26 The performer (of an act) who is free from attachment, who is not boastful, who possesses fortitude and enthusiasm, who is unmoved in success and failure, is said to be dominated by purity (Sattva).

27 A performer who is passionate, desireous of the fruit of an act, covetous, cruel, impure, and swayed by joy and sorrow, is declared to have been dominated by passion (Rajas).

28 A performer who is not concentrated, who is vulgar, stiff, roguish, fraudulent, idle, melancholy, and lethargic, is said to be dominated by darkness (Tamas).

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च।
अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

अधर्मं धर्ममिति या मन्यते तमसावृता।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

यया स्वप्नं भयं शोकं विषादं मदमेव च।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

29 O Dhanañjaya, listen to the threefold division of intellect and courage, on the basis of (the three) qualities, being narrated distinctly and at length.

30 O Son of Pṛthā, that intellect is pure (Sāttvika) which understands (that one should undertake) activity (in righteous matter) and non-activity (in evil matter), which knows (what is) righteous and (what is) evil, (what is) dangerous and (what is) not so, and (how) bondage (ensues) and (how) fianal liberation (ensues).

31 O Son of Pṛthā, that intellect is dominated by passion (i.e. Rājasī) by which one understands duty and sin, the righteous and the unrighteous, not as they are.

32 O Son of Pṛthā, that intellect is dark (Tāmasī) which being encompassed by illusion regards duty as sin, and (understands) all objects in a perverted form.

33 O Son of Pṛthā, the unbreaking inner strength by which one sustains, through concentration, the movements of the mind, the vital airs and the senses, is the one based on purity (Sattva).

34 O Arjuna, the inner strength by which one holds fast to righteousness, objects of enjoyment, and possessions, being desireous of the fruit through a contact (with them), is, O Son of Pṛthā, that based on passion (Rajas).

35 O Son of Pṛthā, the tenacity by which an evil-minded man retains slumber, terror, grief, melancholy, and stiffness, is based on darkness (Tamas).

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥
यत् तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत् सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत् तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत् सुखं राजसं स्मृतम् ॥ ३८ ॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत् तामसमुदाहृतम् ॥ ३९ ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः ॥ ४० ॥

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

36-37 O Best of the descendants of Bharata, now know from me the threefold happiness. The happiness which is born of the serenity of one's intelligence, in which a man delights after repeated experience, in which he finds absolute removal of misery, and which well-known happiness is (painful) like poison in the beginning, but (sweet) like nectar in the end – this happiness is said to be profused with purity (Sattva).

38 That well-known joy which is born of the contact of the senses and (their) objects, which is (sweet) like nectar in the beginning and (painful) like poison in the end, is known to be profused with passion (Rajas).

39 The joy which makes one senseless in the beginning and at the end, and which is born of sleep, idleness, and lethargy, is named the dark (Tāmasa) one.

40 There is no being on the earth, or among gods in heaven, which should be free from these three qualities arising from the Primeval Matter (Prakṛti).

41 O Terror of the enemies, the duties of the Brahmins, the Kṣatriyas, the Vais'yas and the S'ūdras are divided (fixed) separately according to (their) qualities born of (their) innate nature.

42 Tranquillity of the mind, restraint of the senses, austerities, (physical and mental) purity, forgiveness, straightforwardness, scriptural knowledge, realization of such knowledge, and faith in scriptural statements — all this is the instinctive activity of a Brahmin.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षत्रकर्म स्वभावजम् ॥ ४३ ॥

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥ ४७ ॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

43 Valour, high spirit, fortitude, skilfulness, no fleeing away from the battlefield, charity, and authoritative attitude constitute the instinctive activity of a Kṣatriya.

44 Cultivation, breeding of cattle, and trade are the instinctive activity of a Vais'ya. And service is the natural activity of a S'ūdra.

45 Every man devoted to his own duty attains the highest goal. Hear (from me) how (this) man devoted to his own duty gets success.

46 A man gets success (the highest goal) by adoring, with his acts, that Being from whom have come forth (all) the beings, and by whom is pervaded this entire (universe) (that is, by adoring God through performance of acts as dedication to Him, thus giving up desire for their fruits).

47 One's own duty though defective in some respect is better than what is the duty of another, though the latter be well executed. One performing the act fixed (for him) by his innate tendecies does not incur sin.

48 O Son of Kuntī, one should not abandon the act to which one is born, even though it may have defects in it; for all acts are accompained (lit. covered up) by (some) defect (or the other), as fire is by smoke.

49 A man whose ideas are not fixed on any object (of sense), who has subdued his mind, and who has no desire (for anything), attains the high state of non-activity through the giving up of the desire (for fruits) (even while performing acts).

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥
अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

50 (Now) know from me, in brief, how this man who has reached this state, attains Brahman – an attainment which, O Son of Kuntī, is the great culmination (end) of knowledge.

51-53 Having controlled his mind with patience, having abandoned (the enjoyment of) the objects of senses such as sound and the like, and having flung off (his) likes and dislikes (for them), a man who has his intelligence purified, retiring to secluded places, taking (but) small quantities of food, restraining (his) speech, body, and the mind, being always devoted to the practice of meditation (on the self), taking to detachment, giving up egotism, (sense of) strength, pride, desire, anger, and hoarding (of things), being free from the feeling, 'this is mine' and quieted, becomes fit for identity with Brahman.

54 Being (determined that he is) Brahman, and having a serene mind, a man does not grieve (at anything), nor desires (anything). Even-minded to all beings, he comes to possess great devotion for me.

55 Through devotion he knows me correctly as to how great I am and who I am. Then, having known me in my true nature, he enters (into me, i.e. becomes one with me) at the end of realization of me (in the above way).

56 A man who has sought refuge in me (by dedicating his acts to me), though always performing all acts, attains, through my favour, the eternal, unchanging abode (viz. salvation).

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।
अथ चेत् त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥ ६० ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

57 Relinquishing (i.e. dedicating), in your mind, all the acts to me, being devoted to me, and seeking shelter in the equanimity of the mind, have your mind, constantly fixed on me.

58 With your mind fixed on me you will, through my favour, surpass all the hardships. But if, through arrogance, you will not listen to (my words), you will come to annihilation.

59 That you decide, through (your) false conceit (that I may or may not do a thing as I choose), that you would not fight – this decision of yours is vain. (Your) nature will impel you (to battle-activities).

60 O Son of Kuntī, being dominated by your own instinctive activity, you will helplessly do that which you do not, through delusion, want to do (now).

61 O Arjuna, God stays in the heart–region of all beings, making all cretures act, through His wonderful power, as if they were (dolls) placed on a mechanism (and made to dance through the pulling of wires).

62 O Descendant of Bharata, accept Him alone as refuge whole-heartedly. You will attain through His favour the highest peace and the eternal abode.

63 Thus have I declared to you the most secret wisdom. After perfectly considering it, act as you like.

64 Again listen to my word, the most secret of all. As you are very dear to me, I shall counsel your good.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥७१॥

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥

65 Have your mind fixed on me. Be devoted to me (and) a worshipper of mine, (and) bow down to me. I verily promise you, as you are dear to me, that you will (thus) reach myself.

66 Abandoning all commendable acts, seek shelter with me alone. I will liberate you from all sins; do not worry (at all).

67 You are never to declare this (wisdom) to one who is unrestrained, undevoted (i.e. faithless), non-serving and who finds faults with me.

68 He who will declare this great secret to persons devoted to me, shall do great devotional service to me, and it is doubtless that he will reach me alone.

69 Among men, none other than such a one pleases me most; nor a person other than this, will be dearer to me in (this) world.

70 It is my conviction that I would be worshipped with the sacrifice of knowledge (i.e. an intellectual sacrifice) by one who should study this sacred conversation of ours.

71 Even that man who simply listens (to this) with faith and ungrudgingly, becomes liberated, and reaches the happy regions secured by those who perform sacred deeds.

72 O Son of Pṛthā, did you listen to this with an attentive mind? O Dhanañjaya, has your delusion brought forth by ignorance disappeared?

अर्जुन उवाच ।

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

संजय उवाच ।

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात् कृष्णात् साक्षात् कथयतः स्वयम् ॥७५॥

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
मोक्षसंन्यासयोगो नामाष्टादशोऽध्यायः ॥ १८ ॥

Arjuna said;

73 O Achyuta, through your favour my illusion has passed away, and I have regained the memory (of my true nature). I stand here free from doubts, and will do your bidding.

Sañjaya said:

74 Thus have I heard this wonderful conversation between Vāsudeva (Kṛṣṇa) and the noble-minded son of Pṛthā (i.e. Arjuna) — a conversation which makes (one's) hair stand erect (on his body).

75 I have heard through the favour of Vyāsa this great secret, (this) wisdom, from Kṛṣṇa, the lord of Wisdom, himself, personally proclaiming (it).

76 And O King (Dhṛtarāṣṭra), remembering again and again this wonderful, holy conversation of Keśava and Arjuna, I feel exulted again and again.

77 And O King, remembering repeatedly that exceedingly wonderful form (the cosmic form, Viśvarūpa) of Hari, I feel greatly astounded, and feel again and again delighted.

78 It is my (firm) belief that there is (constant) glory, triumph, prosperity and constant just policy where there is Kṛṣṇa, the lord of Wisdom, and Arjuna (the son of Pṛthā), the wielder of the bow!

Thus ends the eighteenth chapter called 'the Science of Liberation and Renunciation,' in the dialogue of Lord Kṛṣṇa and Arjuna embodied in the Science of disinterested Action included in the Philosophy of Brahman treated in the Upaniṣads called the Bhagavadgītā.

NOTES

(*The figures denote the numbers of the page and the note*)

Chapter I

3–1 A Mahāratha is technically a warrior who keeps engaged in battle ten thousand warriors : एको दशसहस्राणि योधयेद्यस्तु धन्विनाम्। शस्त्रशास्त्रप्रवीणश्च महारथ इति स्मृतः ॥

3–2 As Tilak says Kuntibhoja should be understood as the family name of Purujit.

4–3 Madhusūdana reads तु for च.

5–4 There is much controversy regarding the meanings of the terms aparyāpta and paryāpta The other meanings given to them are 'insufficient' (i.e. not strong enough) and 'sufficient' (i.e. strong enough) respectively.

10–5 An Ātatāyin is an incendiary, or one who administers poision, or one holding a weapon to strike, or one who destroys property, or one who steals land, or the wife: अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः। क्षेत्रदारहरश्चैव षडेते ह्याततायिनः ॥ The Smṛtis say that one should kill such a being without a moment's thought, cf. मनु॰ VIII, 350 – गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम्। आततायिनमायान्तं हन्यादेवाविचारयन् ॥

Chapter II

17–1 What Arjuna wants to say is this:—The worthies assembled here are highly respectable, and it is better to live on alms than to kill them. If it were said that the worthies were as self-interested men as others, and hence there was little wrong in killing them, Arjuna says "Even then my own gain is only the wordly enjoyments made detestable by the blood-shed." Some explain the second half thus: "While klling the venerable ones I may only enjoy pleasures of riches and senses detestable through blood-shed."

18–2 Many editions omit these words.

22–3 घातयति and हन्ति are taken as understood after कथं स पुरुषः.

25–4 S'aṅkara and others following him give an alternative explanation of the first three lines: He who sees it, or describes it, or hears (about) it is a wonder in the world, i.e. a rarity in the world.

26–5 I take च as a connective linking up the main clause ...मंस्यन्ते with the previous verse. येषाम्, like the English 'what,' is used as a co-ordinate word and may be taken as equal to तेषां च.

27–6 The word सांख्य, in contrast to योग, must have been used in the sense of ज्ञानयोग as opposed to कर्मयोग, cf. ज्ञानयोगेन सांख्यानां कर्मयोगेण योगिनाम्। गीता, ३,३. Many commentators (e.g. मधुसूदन, नीलकण्ठ, etc.) explain सांख्य as ब्रह्मन् or the Self. योग is explained almost uniformly as कर्मयोग.

29–7 The idea is that a man who has attained true knowledge has little to gain through the sacrificial injunctions of the Vedas, just as a man has little to do with a puddle when there is flooding of water everywhere. This meaning is not against the Jñānayoga of S'aṅkara. It is strange therefore that he should explain it in a most far-fetched way. He explains: Just as a man (certainly) has that much purpose served with abundance of water as is served with a small pond, the learned ascetic has that much purpose served (by his knowledge itself) as is served by all Vedic rites. The verse has then to be construed thus: यथा यावान् अर्थः उदपाने (जनस्य) भवति तावान् सर्वतः संपलुतोदके भवति (एव), (तथा यावान् अर्थः सर्वेषु वेदेषु (जनस्य) भवति तावान् विजानतो ब्राह्मणस्य भवति (एव) (अर्थात् आत्मज्ञाने)। We have to supply यथा and तावान् in the first half and तथा and यावान् in the second. S'aṅkara concludes

from this verse that a man, before he is fit for knowledge, is fit for acts and should perform them.

31–8 Buddhiyogāt: I take 'yoga' as egual to 'samatva' and hence 'buddhiyogāt' as equal to 'buddhisamatvāt.' In fact the word 'buddhiyoga' has in this case the same meaning as 'yoga' as defined in the previous verse. I also understand 'buddhau' below as equal to 'buddhiyoge.' S'aṅkara explains 'buddhiyogāt' as (inferior) to an act done with equanimity of the mind' and Madhusūdana as '(inferior) to the Path of Action performed disinterestedly.'

31–9 It is difficult to say whether योगः in योगः कर्मसु कौशलम् is the subject or the predicate. S'aṅkara, Madhusūdana etc. take it to be the subject. The translation follows them. The meaning intended seems to be this: I have shown the greatness of yoga to you. Therefore adopt it. It is a skilful way of performing acts. So you must know it S'rīdhara takes योगः as the predicate of the sentence. Then we should have a definition of yoga here. The sentence will mean, Skill in (performing) acts is yoga. This skill is nothing but बुद्धिसमत्व. It is called 'skill,' because it makes one transcend merit and demerit. Thus it will be seen that this new definition of Yoga does not differ from the previous one given in ver. 48.

35–10 That is the faculty of thought or discrimination.

35–11 अयुक्त is one whose mind is not steadied. बुद्धि: is the grasp of the ultimate truth, settled thought or wisdom, realization of the Reality. भावना is constant keeping of a thing (here, the Reality) before the mind.

37–ver. 69 This is a metaphorical statement. The idea is that the enlightened man cares for those things

about which ordinary beings are completely in the dark, whereas he is blissfully ignorant of (does not care to know) those things in which others are interested and which they fully know. These two sets of things are the ultimate Reality, and things of wordly interest.

Chapter III

39–1 The translation is in accordance with the comm. They understand Buddhi as Jñāna. The difficulty in accepting this meaning is this that nowhere in the previous chapter is Jñāna said to be superior to Karman. It is Buddhi in the sense of Samatva or Yoga, equipoise of mind, that is said to be superior to Karman (II, 49). However, in the present expression the natural meaning of Buddhi will be that given by the Comm. That is why it has been adapted in the translation.

39–2 Jñānayoga and Karmayoga are to be understood to be the same as Jñānamārga and Karmamārga, the Paths of Knowledge and Actions. It may also be remembered that the path of Knowledge is the path of Renunciation.

41–3 Conative senses, the five कर्मेन्द्रियs viz., hands and feet, the two organs of excretion, and the speech.

41–4 Mithyāchāra is explained as 'a wicked man' by S'aṅkara, and as 'a hypocrite' by S'rīdhara. But S'rīKṛṣṇa only means to say that the conduct of such a man brings no good.

41–5 The words of the Creator should end here. Hence onwards S'rīKṛṣṇa continues his own observations. Telang includes the next sentence also in the Creator's speech.

43-6 Compare, मोघमन्नं विन्दते अप्रचेताः सत्यं ब्रवीमि वध इत्स तस्य। नार्यमणं नो सखायं केवलाघो भवति केवलादी ॥

43-7 This is based on the Upaniṣadic belief that gods pleased with sacrifices send rain.

43-8 Because it consists of the activities of the sacrificer, the priests etc.

43-9 Actions are said to arise from the Veda because the sacrificial rites (Karma) are known from the Vedas only.

43-10 Akṣara is the highest Self, Paramātman. The Vedas are supposed to have come out of Him. Vide, अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरसः। बृ.उप. ४,५,११.

43-11 'Is embodied' is rather a free rendering of प्रतिष्ठितम्. Literally it will mean: (The Veda) is firmly established (in the sacrifice). One commentator explains, 'The purpose of the Veda lies in the sacrific.' Brahma has been understood as the Veda in this case, as twice in the first line, by all except S'rīdhara who optionally takes it to mean the Akṣara or the highest Self. One is tempted to accept this meaning of S'rīdhara as it will glorify the yajña still better. For then it would have meant that Akṣara, the Highest Reality, itself was present in the sacrifice. Naturally there will be little wonder if such yajña and its constituent rites (yajñārtha karma) should be non-binding, while all other acts created a bondage for the performer. But the difficulty is that in the previous line Brahma has been twice used in the sense of the Veda. Had the above sense been intended the second line should have read something like: तस्मात्सर्वगतं यज्ञेऽक्षरं नित्यं प्रतिष्ठितम् ॥

Vv.10–15 are meant to display the glory of yajña and thus justify the statement in ver.9 that sacrificial rites (yajñārtha karma) do not engender bondage. Another thing that should be borne in mind is that the word 'yajña' has a combination of two senses here As vv. 10-15 (particularly 14–15) show the word has its usual sense, 'a sacrific.' But if yajña meant only a sacrifice, vv.9–15 would be simply a digression. Not only this, it would mean that only sacrificial rites are non-binding, and therefore only they should be performed and no other act should be performed by a man! Lord Kṛṣṇa would not have meant this. Therefore we should understand yajña as a symbolic yajña i.e. an ordinary act but looked upon as a yajña. But an act could be looked upon as a yajña only if it was performed disinterestedly and in a spirit of dedication to the deity. So only such an act would be called yajña. Thus yajña metaphorically stands for any act performed disinterestedly and in the spirit of dedication. Both these meanings are intended here. Therefore yajña means 'a sacrifice as well as any other act done in a spirit of dedication.' With this sense of yajña Ver.9 will be an advice to perform sacrifices and other acts disinterestedly and in a spirit of dedication.

43–12 The wheel is the one mentioned in ver.14: कर्म–यज्ञ-पर्जन्य–भूत–अन्न.

45–13 The idea in this and the following two verses is that the self is not the door of an act (अकर्तृ); it is the guṇas or the Prakṛti that is active in each act. It is clear that the Gītā accepts the Sāṁkhya and the Vedānta view that the self is non-active (अकर्ता). How the non-acitve self comes to think of itself as active (कर्तृ) is

thus explained by the Sāṁkhyas. In the vicinity of the self the Prakṛti becomes active or moves. The self which indentifies itself with the products of Prakṛti, such as intelligence (Buddhi), ego, (Ahaṁkāra) etc. regards the activity as belonging to itself. The Vedāntins offer much the same explanation saying that the self with the mind (Antaḥkaraṇa) as an adjunct (upādhi) regards itself to be active when the antaḥkaraṇa is active. They say that the antaḥkaraṇa is not an evolute of Prakṛti as the Sāṁkhyas do, but that it is the product of the beginningless Māyā, nescience.

47-14 I take this to be an explanation of the phenomenon of action, Karman. In each act, there is the active principle, and the entity to which the activity is directed (called 'object' or कर्म in grammar). Both these are evolutes of guṇas (Sattva, Rajas, Tamas), that is, guṇas in different forms. So in each activity the guṇas, as the active principle, move in regard to the guṇas as objects. The comm. explain guṇāḥ as 'the senses (indriyāṇi') and guṇeṣu as 'in the objects (viṣayeṣu)'

49-15 Kāma and Krodha are spoken of as one because the latter is an outcome of the first. A desire checked by an obstacle is turned into anger

49-16 The words are मनः बुद्धिः. Usually मनः is defined as संकल्पविकल्पात्मकं मनः, that is, the faculty that speculates, and बुद्धि as निश्चयात्मिका बुद्धिः, that is, the faculty which takes up a decision. Both are two phases of the mental activity of man.

49-17 ज्ञान is explained as the knowledge obtained from scriptures and teachers (शास्त्रत आचार्यतश्चावबोधः), and विज्ञान as one's realization in oneself of what is taught by them (तदनुभवः).

51–3 पर means 'beyond', 'subtle', and therefore, 'superior'.

Chapter IV

53–1 The science is called eternal because its fruit is eternal.

53–2 Vivasvat is Sūrya.

51–3 S'aṅkara explains प्रकृतिमधिष्ठाय as त्रिगुणात्मिकां मायां वशीकृत्य, i.e. dominating over the illusion of the three qualities. Madhusūdana explains it as सच्चिदानन्दघनैकरसं स्वभावं स्वरूपमधिष्ठाय स्वरूपावस्थित एव सन्..., i.e., resorting to my very essence as Sat, Cit, and Ānanda, or though existing in my true essence, I appear as born. S'rīdhara says, शुद्धसत्त्वात्मिकां प्रकृतिमधिष्ठाय स्वीकृत्य, i.e., resorting to my nature as pure existence or the sattava guṇa. Rāmānuja will explain the Prakṛti as the animate (souls) and inanimate (जड, जगत्) forming the body of God. One thing seems certain that Lord Kṛṣṇa wants to say that he needs no material (cause, उपादान) for being born. He becomes born through His own power or nature. आत्ममायया–S'aṅkara explains this as आत्मनेा मायया न परमार्थतः, i.e. through my illusive power, appearing to be born, but not born in reality. S'rīdhara explains it as अप्रच्युतज्ञानबलवीर्यादिशक्त्यैव, i.e., through unhampered power of intelligence, vigour etc., or as स्वेच्छया, i.e., through sport.

55–4 This is how the comm. explain the line, and it seems to be the only good explanation. The literal translation, 'men by all means follow my lead', will not suit the context.

55–5 कर्मणां सिद्धि does not mean 'the successful completion of acts', but 'the fruit to be achieved through acts.' The fruit of knowledge arises not so early

55–6 Guṇakarmavibhāgas'aḥ may mean 'with division of guṇas and duties among the four castes, i.e., alloting certain qualities and duties to one caste and others to the other,' or (1 creadted four castes) on the basis of the difference (Vibhāga) in men's qualities and acts'. The first will support the view that caste is to be determined by birth, the second that it is to be determined through one's qualities and acts.

55–7 This apparently contradictory statement is to be explained from what is said in the next verse.

57–8 This seems to be the idea: Performing acts disinterestedly) one should know that such an act (its performance is no act at all (is as good as non-performing it), for it does not affect the performer, and even the non-performance of an act should be looked upon by him as its performance, for if he has not given up interest in the act, in spite of his non-performance there will be bondage for him. So his non-activity too is activity. In other words, अकर्म is understood as अकर्म इव अबन्धनम्, and कर्म as कर्म इव बन्धनम्. कर्मणि and अकर्मणि are again understood as अनासक्त्या कर्मकरणे and आसक्तिसत्त्वेपि कर्माकरणे ।

59–9 Most of the comm. explain the last line thus: The place to be reached by the man concentrating on the act which is nothing but Brahman, is also Brahman. This and the following verses (upto 33) look upon various acts as the sacrifice. This is akin to the symbol-worship referred to in the Upaniṣads.

61–10 This refers to the breath-control in its three stages. The first quarter refers to the पूरक stage, the second to the रेचक stage, and the third to the कुम्भक stage. The usual order of पूरक, कुम्भक and रेचक is not observed.

61–11 This may refer to breath-control in general, or the giving up of sensual enjoyments when senses grow old.

Chapter V

69–1 The city with nine gates is the body with nine apertures. These are the two ears, the two eyes, two passages of the nose, the mouth and the two passages of excretion.

71–1 They look upon all these as having the same essence.

73–2 Comm. say, '...have bliss in life and after death'.

Chapter VI

77–1 This is one of the most ambiguous verses of the Gītā. Vv. 17 and 4 seem to be the key to the understanding of this verse. Ver. 17 says that Yoga, the state of concentration, is achieved through properly controlled performance of acts. In view of this the first half of the present verse should mean: Action is the cause of the attainment of Yoga (supply the word योगारोहणे before कारणम्). Ver. 4 says that the man firmly established in the state of concentration (Yogārūḍha) is one who has given up all desires. In view of this the latter half of the present verse should mean: The giving up of all desires (S'ama) is the cause of one's firm establishment in the state of concentration (supply the word योगारूढतायाः after तस्यैव).

77–2 In this and the next verse the self (Ātman) is spoken of as if it were twofold. This may be understood in two ways. Firstly, it may be taken to refer to the Ātman in two aspects, (1) the self absorbed in worldliness (संसारनिमग्न), and (2) the self as enlightened.

Secendly, the self may mean (1) the worldly self, and (2) the discriminating intelligence (विवेकवत् मनस् or बुद्धि). The idea in the two verses is that one should get rid of the worldly aspect of the self by developing its Cit-aspect (the nature of the self as pure intelligence).

85-1 Sarvathā, in all ways, is taken to mean, 'by adopting any one of the modes of life such as renunciation, activity etc.'

Chapter VII

93-1 I.e. 'with all my prowess and glory', Comm.

93-2 Jñāna is the knowledge given by the scriptures, mere bookish knowledge or information. Vijñāna is the experience by oneself of the truth of the scriptural knowledge. When Lord Kṛṣṇa says, 'I shall declare Vijñāna to you', it could only mean ' I shall narrate to you the experiences of the knowledge by sages.'

93-3 भूमिः etc. upto खम् are the subtle forms of earth etc., which are called tanmātras. They are the cause from which are developed the five gross elements (महाभूतs), पृथ्वी, अप्, तेजस्, वायु and आकाश. मनस्, the mind, is here understood to be the primeval matter (मूलप्रकृति or अव्यक्त). Buddhi is the element also called Mahat which is regarded material by the Sāṁkhyas. Ahaṁkāra is the ego which also is regarded to be material. Thus the eight elements mentioned here are the first eight elements of the twenty-four principles of the Sāṁkhyas (vide, मूलं प्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त। षोडशकश्च विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ सां.का., २ ,). These are supposed to be the causal elements (Prakṛti) while all objects in the world are their evolutes or transformations. It will be noticed

that unlike the Sāṁkhya, the Gītā has a place (the supreme one) for God to which the Prakṛti or causal matter is thus subordinated.

93–4 Cf. XIII, 5–6 with the previous verse and this. The reference to material elements and the soul as the lower and the higher nature of God reminds one of Rāmānuja's theory that matter (जड, जगत्) and intelligence (चेतन, जीव) form the body of God who permeates them.

95–5 Compare for a similar idea revered S'aṅkarāchāryàs famous stanza in the Ṣaṭpadī– सत्यपि भेदापगमे नाथ तवाहं न मामकीनस्त्वम्। सामुद्रो हि तरङ्गः क्वचन समुद्रो न तारङ्गः॥

97–6 The thing which is called Māyā here is referred to by the word, एषा. This word एषा (which means 'this') seems to have been used for the modifications of the three guṇas which are said to delude the world in the previous verse, or for that very act (of the guṇa-modifications) of deluding the world. The word Māyā again is generally understood to mean 'illusion, false appearance or ignorance' as the S'aṅkaraites explain it, But there is nothing in the Gītā to prove that the word is used in that sense in the work. It may mean 'a mystery' or 'a mysterious creation' or 'a mysterious act', which meaning has been adapted in the translation.

99–7 It is difficult to say what exactly the word Yogamāyā means. The difficulty arises through the presence of the word, Yoga. The ultimate meaning, however, seems to be the same as conveyed by the word Māyā, that is, 'a mysterious delusive power,' One may see the seeds of the आवरणशक्ति of the Māyā of the S'aṅkaraites in this Māyā of the Gītā.

101–ver 29 The terms Brahman, Adhyātma etc. occurring in this and the next verse will be explained by Lord

Kṛṣṇa himself in vv. 3. and 4 of the next chapter. Their senses are those given above.

Chapter VIII

103–1 This is according to the modern view. The ancient commentators explain Visarga as 'the offerings at a sacrifice'.

103–2 This is according to the commentators

107–3 I.e. 4,32,00,00,000 human years.

107–4 This non-manifest, Avyakta, is Akṣara or Brahman. The previous one mentioned in ver. 18 was Prajāpati in sleep.

109–5 As we shall see in the verses following not only certain points of time but several other things connected with the departure of a devotee are mentioned there. Thus it is not only certain times of departure that Lord Kṛṣṇa wants to speak about but also about several other things. When, therefore, he says कालं प्रवक्ष्यामि I shall tell the time, we are to think that he will tell us about the time and several other things regarding the departure of a devotee. All these are to be taken as implied by the word 'time' (काल).

109–6 Fire, light, day, etc. are understood to be the deities presiding over these by S'aṅkara and others, 'Departing in these, (तत्र प्रयाताः) will, therefore, mean, 'reaching and passing through these deities at departure or death.' These deities i.e , their regions, form a path. This is the devayāna or the path of gods. Thus तत्र प्रयाताः ultimately means 'going by this path of fire, light etc. at death.' However, as अहः शुक्लः, etc. denote certain periods, तत्र (in them) referring to them could mean तस्मिन् काले; तत्र referring to अग्नि and ज्योतिस् could be

taken to mean 'in the fire and the light, i.e., to the regions of the fire-deity, the light-deity, etc.' तत्र प्रयाताः as a whole will mean, 'departing in these i.e in the day-time, the bright half, the six months of the northern solstice, and to the regions of the fire-deity and the light-deity [(or both could denote only one deity, the archirabhimāninī) deity (the deity presiding over light)]' In other words, तत्र referring to अग्नि and ज्योतिस् may mean, तस्मिन् स्थाने or तत्स्थान प्रति to that region, and referring to अहर्, etc. may mean,' तस्मिन् काले, in that time.

109-7 See the note on the previous verse.

Chapter IX

113-1 It has been said in v. 4 that the being are in Kṛṣṇa (मत्स्थ), and in v. 5 that they are not in Kṛṣṇa (न मत्स्थानि). The present verse seems to explain this by an example. Just as the wind though in the sky (आकाशगतः) is also not in it, because there is no contact between the two, the beings are in Kṛṣṇa, and yet not in Him, as He is beyond any contact.

115-2 See vv. VIII, 19-18. Also cf. मनुस्मृति, I,52.

117-3 This indentification with God of various objects used at a sacrifice, may just show that everything has the essence of the highest Self in it.

Chapter X

123-1 Manus generally mentioned by the Purāṇas are either seven or fourteen in number. The मनु० I, 36 and 62-63 mention seven Manus. It is difficult to say why only four Manus are mentioned here.

127-2 They are twelve in number.

127-3 These are one of the group-deities or gaṇadevatās. They are forty-nine in number.

129-4 The Rudras are eleven.

129-5 The Yakṣas and the Rakṣases are supposed to be kindred classes. The Rāmāyaṇa says that Kubera, the lord of the Yakṣas was a brother of Rāvaṇa, the lord of the Rākṣasas.

129-6 The Vasus are another class of group-deities. They are eight in number.

Chapter XI

That is, the devotee becomes one with me in this form.

Chapter XII

155-1 It is difficult to say what is exactly meant by the word 'yoga' here. It can hardly mean Karmayoga; nor can it mean the Dhyānayoga. We may take it to mean 'the most appropriate course to be followed by a man'.

Chapter XIII

160-1 Some add one verse here, attributed to अर्जुन:

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

161-2 The chapter deals with the discrimination between the body and the soul (क्षेत्रक्षेत्रज्ञविवेक) a knowledge of which is necessary for the ultimate understanding of the soul as ditferent from the body and indentical with Brahman.

161-3 It must be noted that this verse apparently supports two views of the Vedānta. Firstly, that the sould and God (i.e. Brahman) are indentical, and secondly, that there is one soul in all the bodies, that is,

soul's are not many but one. S'aṅkara while commenting on this verse introduces a long discussion on this point.

161–4 It has not been finally fixed whether the word ब्रह्मसूत्र should refer to certain Upaniṣadic texts or to the Vedānta Sūtras of Bādarāyaṇa. Commentators give the first meaning, while Max Müller and some others accept the second one.

163-5 It will be seen that this is an extra-ordinary definition of Knowledge. It enumerates twenty virtues of which only the last two could ordinarily be included in knowledge. S'aṅkara and others, therefore, understand the word ज्ञान (knowledge) as ज्ञानसाधन (the means of Knowledge).

164–6 Madhusūdana reads धिष्ठितम् for विष्ठितम्.

166–7 S'rīdhara accepts the reading कार्यकारणकर्तृत्वे, S'aṅkara gives it as an optional reading.

167–8 This is the explanation of सांख्येन येगेन as supported by S'aṅkara and Madhusūdana. Another possible explanation of the phrase is 'By (following the path of knowledge'.

Chapter XIV

173–1 This explanation is according to Madhusūdana which is almost the same as given by S'rīdhara. S'aṅkara differs slightly.

177–2 This is the meaning of देहसमुद्भवान् as given by S'aṅkara, S'rīdhara etc. It will be in conformity with the Sāṁkhya idea of the three guṇas as the constituents of the Prakṛti. However, it is not certain whether the Gītā takes the guṇas as understood by the Sāṁkhyas. If the term meant only three primary tendencies of living beings, the present term, देहसमुद्भवान्, could be explained in the usual way as 'born of the body.'

Chapter XV

181-1 The Rūpaka of Saṁsāra as the As'vattha tree is taken from the Kathopaniṣad which says, ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।

181-2 Brahman (ऊर्ध्व) has been already described as the root of the tree of Saṁsāra (metempsychosis). These are the subsidiary roots of it. These are the various impressions or वासनाs which are called 'roots', because they are the cause of one's activities and their result, merit or demerit , which continue the cycle of wordly existence.

S'aṅkara and his followers explain Kṣara as the non-living objects, Akṣara as Māyā, and the third Being of the following verse as the highest Self which according to them is identical with the individual self. S'rīdhara, more reasonably, explains Kṣara as the non-living objects, Akṣara as the embodied or individual soul, and the third Being of the next verse as the Highest Self, God. This latter view is preferable, as the Gītā seems to distinguish between Brahman (which may be indentical with the Ātman) and a personal God which is supposed to be superior to the former (Brahman), cf. XIV, 27. Tilak explains Kṣara as the modifications of Prskṛti, and Akṣara os the non-manifest undeveloped, Prakṛti.

Chapter XVII

197-1 The idea is: Is the undertaking (adoration and the like) of such persons to be regarded as born of their Sattvaguṇa, or of their Rajoguṇa, or of their Tamoguṇa? In other words, are these persons to be regarded as Sāttvika, or as Rājasa, or as Tāmasa?

Chapter XVIII

207–1 Tyāga or abandonment is used as a general term here. It includes both the abandonment of actions (which Arjuna called Saṁnyāsa in ver. I) and the abandonment of the desire for the fruits (which Arjuna called Tyāga in ver. I). This will be clear from vv. 7-9 where vv. 7, 8 speak of the abandonment of actions as तामस and राजस त्याग, and ver. 9 speaks of the abandonment of the desire for fruits as सात्त्विक त्याग.

The verse (especially the words कर्मचोदना and कर्मसंग्रह) is a little obscure. कर्मचोदना has been explained by S'aṅkara and his followers as कर्मप्रवर्तक, that is, the factor which impels one to activity. ज्ञान meaning इष्टसाधनमेतदिति बोधः (श्रीधर), i.e., the knowledge that this can procure the desired thing, ज्ञेय meaning the इष्टसाधन, i.e. the means for achieving the desired object, and परिज्ञातृ, the knower, conjointly lead one to activity. Hence they are called कर्मचोदना or कर्मप्रवर्तक. करण, कर्मन् and कर्तृ are to be regarded as technical terms of grammar, denoting the senses of the Instrumental, the Accusative, and the Instrumental, that is, they are what are known in grammar as the कारकs. In other words, करण means the instrument, कर्म the object on which some activity is performed, and कर्तृ the agent of an activity. They are called कर्मसंग्रह or factors in which an activity inheres or remains. Thus कर्मसंग्रह has been explained as कर्माश्रय (श्रीधर, मधुसूदन).

For understanding the significance of the verse one should remember that SrīKṛṣṇa in ver. 11 said that it was not possible for one to remain inactive. Then in ver. 14 he said that five causes bring about an effect, not the कर्तृ or doer alone. Thus the nature of कर्मन् or क्रिया is being discussed. The present verse, in this connection, tells us what factors accompany or

pre-exist an act, grouping them as कर्मचोदना or the impelling factors of an act, and कर्मसंग्रह or the things in which the act or activity remains.

From the next verse starts an incidental discussion, namely, the consideration of the nature of three of these six factors (ज्ञान, ज्ञेय etc.), viz., ज्ञान, कर्म (=क्रिया) and कर्तृ.

Errata

Page	*ver.*	*Incorrect*	*Correct*				
31	51	bondege	bondage	121	7	or	of
35	62-63	indescri-mination	indiscri-mination	129	28	proginitor	progenitor
59	18	fullfilled	fulfilled	129	28	proginitors	progenitors
63	33	entirity	entirety	131	31	moviog	moving
75	29	tranquility	tranquillity	155	1	indestrnc-tive	indestructive
79	7	,,	,,	161	4	kṣetragña	kṣetrajña
93	1	entirity	entirety	175	7	foundness	fondness
93	3	man	men	225	67	faults	fault
111	28	austirities	austerities				

P.5. (ver. 10) Add after 'army of theirs' the words, 'protected by Bhima,'

20	13	देह	देहे	130	30	दत्यानां	दैंत्यानां
22	26	नैनम्	नैवम्	188	1	-याग	योग
34	64	वर्शियै-	वश्यैर्वि-	188	5	-माक्षाय	-मोक्षाय
42	15	ब्रह्मा-	ब्रह्मो-	212	24	हिसाम-	हिंसाम-
58	25	ब्रह्माग्रा	ब्रह्मामा	233	Last ent	अंकर्त	अकर्तृ
